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'In Search of a City'

By Harold S. Bender

In the long perspective of the four centuries that have passed since their beginnings in Switzerland and Holland, the Mennonites have often seemed to be a people without a country, wanderers upon the face of the earth, having no abiding city, seeking a City whose builder and maker is God.

These clear-visioned high-seeking souls purposed to build the City of God on earth. But the world would not let them, even though that world itself often professed to be also building the City of God. How different that city, as it was seen by a Conrad Grebel, a Pilgram Marpeck, a Jacob Hutter, and a Menno Simons, from the one projected by an Augustine and an Aquinas, or even by a Luther, a Zwingli, and a Calvin. It was to be a City in which a living Christ should dwell, a Christ of love and service, around whom should gather men of His spirit and purpose, among whom hatred and violence should be unknown.

Men have sometimes laughed, even scoffed, at these simple souls, who thought in their simplicity that it should be possible to create a fellowship of saints "without spot or wrinkle" in the midst of an evil world. But it is such scoffers and laughers who have always taken the heart out of men, and have gone on leading the world into successive systems of greed, hatred, and war, sometimes in the name of prosperity, sometimes in the name of patriotism, and sometimes in the name of religion.

In the long perspective of the past four centuries, it now seems to many of us moderns that much of the record of human society has been a failure, that all too often men have set up a social order and practiced a way of life that was not creative and value-building, but repressive and destructive of the better things. We can see better now, also, that in the history of men and movements since the Reformation there have been some who have had a clearer vision and nobler purpose than the mass of men who participated naively and often unthinkingly in the existing social machinery and shared the meager values of the age.

Perhaps it was inevitable that a world that would not live after the fashion of the Son of God should hate those who in their sincerity sought to make His fashion their own, and who purposed to follow the way of life intended by Him who spoke the Sermon on the Mount.

And so the history of the Mennonites in the past four hundred years has as often as not been a history of men, women, and children "on the move," fleeing one city to find a refuge in another, leaving one land to seek a better.

In the past century and a quarter, thousands of Mennonites have found a home in the favored and tolerant commonwealths of the United States and Canada. For-



Harold S. Bender, ca. 1928, during the decade when he began gathering documentation for a Historical Committee assignment to write "Mennonite History, Volume II," on the Mennonites in North America. Bender began, but never completed the project (later completed by J.C. Wenger, *The Mennonite Church in America*, 1966). The above portion of a chapter from the published volume is taken from one of the few chapters Bender did complete, Chapter I, "In Search of a City." —L.G.

fortunate they are, these two thirds of the four hundred thousand Mennonites in the world today who can enjoy the liberty of Anglo-Saxon democratic institutions, and who seem now to have come to the end of their wandering. Whether in these new lands of liberty they may not face more subtle dangers of assimilation, more threatening ultimately to their way of life than the outright animosity of the hostile society of old Europe, remains to be seen.

Excerpted and adapted from J.C. Wenger, *The Mennonite Church in America* [Scottsdale, Pennsylvania: Herald Press, 1966], 19-21.

Editorial

How should we Mennonites celebrate our three-hundredth birthday in North America (1683-1983)? We want to look to our distant past, as the forthcoming *Mennonite Experience in America, Volume I*, by Richard MacMaster will be doing. We want, also, to span all three centuries in Eastern Pennsylvania, as John Ruth's forthcoming interpretive volume on the Franconia and Eastern District Conference will be doing. We too will want to gather together as a people and celebrate, as we shall be doing from August 1 to 7 at Bethlehem, Pennsylvania ("Bethlehem '83").

It would seem, however, that there is valid reason to concentrate as well on the last one hundred years or so, beginning with the Mennonite era of John F. Funk. Indeed, the story of the last one hundred years has not yet even been adequately chronicled, not to speak of not having yet been interpreted and understood in all of its realities and continuing influences upon us today.

The *MHB* therefore will be concentrating on the forward look: where we recently have come from, and where we currently are headed and want to be headed.

Harold S. Bender (d. 1962), from the perspective of his generation, persuasively analyzes on page one the ways Mennonites in the past had effectively worked through the question of where to maintain separation, and where to allow for assimilation. He then poses the question of whether Mennonites in a tolerant democratic society will continue to find the means to maintain separateness in essentials, as they take on more and more of the patterns of that society within which they find themselves. This to be sure is also our question in 1983. (See also, in another publication, the unusually strong article by Paul Toews, "Dissolving the Boundaries and Strengthening the Centers," *Gospel Herald*, January 25, 1983.)

Lorraine Roth's poetic tricentennial meditation, "The Mennonite Train" (p. 2) suggests that we may well still have Mennonite identity, direction, and momentum—with the resources, we hope, to continue down the tracks of history.

In this issue we also begin a series (p. 3ff) which will help document the spirit, substance and structures that held sway during the last century, and the signs of change that have affected Mennonite piety and faith, and its outworking. Dwight Roth, anthropology professor at Hesston (Kansas) College, during a 1981-82 sabbatical interviewed many Mennonites in many geographic areas of the church. A few transcripts of these interviews edited by Roth are published in this issue. Others will follow in coming issues. Roth wrote the introductory sections leading into the actual interviews themselves. Hesston College provided the basic financial support for Roth's one-year leave of absence, helping to ensure the success of the oral-history project. Roth is

well qualified for the delicate work comprising the art of oral history, holding a B.A. in Education (Temple, 1969), a Masters degree in Social Work (Temple, 1973), and a Masters degree in Anthropology (Wichita State, 1980).

How many of us have visualized, for example, the Lancaster Conference of pre-1900, as portrayed so vividly by Warren and Emma Weiler in their "I.B. Good: Lancaster Conference Minister"?

To begin to sort out our more recent past should help give us the bold strokes we need during this Tricentennial year to chart a firm course into our fourth North-American Mennonite century of faith and life together as a people, as we choose to respond to the Lord our Maker.

—Leonard Gross

The Mennonite Train

When several Swiss Brethren met on that January night in 1525, they set in motion a movement which in influence and scope probably has surpassed even their most visionary dreams. Other events and personalities have entered the movement at various times and places adding yet other dimensions. One of these events was the coming of several Mennonite families to Germantown in 1683. This movement to a new continent was probably inevitable, and had these particular persons not come, someone else would have—sooner or later. However, the lives of all of us on this side of the Atlantic, and even of those in Europe, have been affected by the Mennonite migration of those who forged ahead at that particular time. They set in motion a train of movement which has continued to flow westward. Sometimes only a trickle of immigrants were on board; at other times a flood of those seeking a new homeland were swept along.

The Mennonite experience in America has definitely been shaped and moulded, or allowed the movement to shape itself, in ways which would not have been possible had migration not taken place. The Amish and Hutterite communities would probably not have flourished on European soil. On the other hand, the Old Colony Mennonites came at a time when the American (or Canadian) scene militated against their vision of what it meant to be a community.

Although the forces of history—and later the Mennonites themselves—collaborated to make of us an ethnic people, there have always been those who have been attracted to our particular expression of Christian faith. More recent aggressive missionary activity has brought on board a number of Blacks, Hispanics, and a diversity of others from many backgrounds.

God alone knows the events which mark our course in the future, but we trust that He will lead us in faithfulness to make of us a people for Himself at every stage of our passage through history.

—Lorraine Roth, Kitchener, Ontario

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I.B. Good: Lancaster Conference Minister

By Warren and Emma Weiler

Warren G. Weiler was born in 1913 near Terre Hill, Pennsylvania, and Emma (Martin), his wife, was born in 1912 in New Holland, Pennsylvania. In the excerpted and edited transcript of an oral interview, below, the Weilers reflect upon the life of Israel Bowman (I.B.) Good (1861-1945), a Mennonite educator and minister in the Weaverland District of the Lancaster Mennonite Conference. I.B. was a maternal grandfather of Warren.

The Weilers live near Morgantown, Pennsylvania, and are members of the Ebenezer Bible Chapel (formerly Ebenezer Mennonite Church of the Ohio and Eastern Conference), Elverson, Pennsylvania. Warren spent most of his life working as a farmer and as an agri-business salesman, and Emma worked at the Goodville Mutual Casualty Co.

I.B. Good was born near Bowersville, Lancaster County, Pennsylvania, and spent his entire life in that area. He was a gifted teacher and minister, helping the Mennonite Church in a number of ways. In 1880 he passed the Lancaster County examination to be a teacher (at that time you didn't need a college education). So, at age seventeen he started teaching in his home community. He was principal at the Terre Hill High School from 1901 through 1905. I.B. was reported to have been a stern disciplinarian. Some of his students were afraid of him.

At one point in his teaching career some of his students asked him if they could start a debating society. I.B. said, "no," on the grounds that debating made "big-mouthed people." In addition to his public-school work, I.B. started a private Select School where students (such as Emma's father) were invited to attend to be given special instruction as teachers. At one point, there were seventy-five students in this Select School.

In the fall of 1903, I.B. was put in

the ministerial class of seven individuals for the Weaverland District of Lancaster Conference. The lot fell on him and he was ordained minister for the Weaverland circuit. He was a somewhat controversial minister. In the *Christian Monitor* (August, 1945, Vol. 37 No. 8, pp. 210-211), Ira D. Landis said in a eulogy of I.B.:

In theology, Bro. Good keenly recognized that out of the Reformation had come three distinct theological schools—Catholic, Protestant, and Anabaptist. Being instructed in the latter as a child, having adopted it as his baptism, and promised at his ordination to promulgate it until his death, it is not surprising that he became an earnest contender for it. He did his own thinking, and he was not swayed by the shallow theology of his day. He was misunderstood and misquoted sometimes, as are most men who have taken up the cross of Christ and have added to men's store of knowledge.

I.B. was sometimes referred to as a "modernist," or as being very liberal in his theology. He was accused one time of being an atheist. Of course, what was modernist in the early part of this century often is seen as being quite conservative today. When Lancaster Conference started to push plain clothing and the woman's head covering, in the 1920's, a sister in the church asked I.B. about this trend. He replied, "Don't put your trust in anything that you can see." Statements like that probably helped to make him the controversial minister that he was.

He was good at church building and was a popular minister. During his ministry, the Churchtown and Martindale congregations (of the Weaverland District) were small and very weak. I.B. was put in charge of these congregations, and as a result of his work these churches started to grow and today are strong and viable. His strength in church building lay in his ability as a preacher-teacher and in his deep insights into the Scriptures.

I.B. was involved in a variety of other church work. He helped start Sunday school work in Lancaster Conference around the start of this century. He was one of the first

evangelists in Lancaster Conference. Some of his most significant church work came during World War I when he assisted the C.O. boys in the camps and helped to draft legislation which was passed in the U.S. Congress, allowing young men to be furloughed from the armed services. In the *Christian Monitor* article noted above, Ira Landis said:

After a visit to Camp Mead in February, 1918, he met W.W. Greist (the Lancaster County representative in Washington at that time) for the purpose of helping draft a bill proposing the furloughing of our boys for agricultural purposes. On March 16, 1918, Bro. Good, by national legislation, saw his dream of months realized. (This was possibly the only national law ever drafted by a Mennonite . . .)

It should be mentioned that I.B. started to work as a farmer in about 1906. This allowed him to devote more time to church work. Also, he felt the best place to raise children was on a farm.

In the 1920's, I.B. and a number of other men helped to start the Goodville Mutual Casualty Company. He called on a few of his star pupils from his earlier years as a teacher, and employed them in the founding of his insurance company.

I.B. was not a writer, but a few of his written statements are preserved from his sermon notes and letters. Ira Landis recorded a few of these statements in the *Christian Monitor* article:

"I find no noncombatant service within the military organization."

"Life is but a short time here, yet in it we can do inconceivable harm or priceless good."

"When a sinner looks out of the windows of his own heart, he imagines that the spots and the stains are upon another window."

"This is a truth which cannot be gainsaid; we become like those whom we love. If we look upon the Master we are changed into His image by His Spirit."

"We become just like our conception of Jesus Christ."

"The powerful things are not the things which make the noise. They are the quietest and make the least display."

Although I.B. had relatively progressive theological ideas for his day and was roundly criticized for these views, he didn't leave the Mennonite Church. He saw no gain in divisiveness. I.B. saw the Mennonite Church as a valuable culture and he wanted to see it continue to grow. So he plowed his ideas back into the church of his birth.

Memories of a Pioneer Mennonite Bishop's Daughter

By Ruth Mast Roth

Ruth (Mast) Roth was born in 1909 near Minot, North Dakota. Her father was Isaac S. Mast, a pioneer Mennonite bishop in the Dakota-Montana (now North Central) Conference. In this partial, edited transcript of an oral interview Ruth Roth reflects upon her father's travels, the guests that visited the Mast home in conjunction with church activities, and his working with the physically ill.

Ruth Roth lives near Morgantown, Pennsylvania, and is a member of the Forest Hills Mennonite Church, of the Atlantic Coast Conference. She is a widow of the late Reuben Roth.

My father, Isaac S. Mast (1874-1955) helped to lead a group of ten Mennonite families from Belleville, Pennsylvania, to the area around Minot, North Dakota, in 1903. These families moved from Pennsylvania because farmland was getting scarce in the east. By contrast, land was practically free in the northern prairie states where the Northern Pacific Railroad and Great Northern Railroad were allowing people to make homestead claims on railroad land. Before the group left Belleville, Dad was ordained to be their minister and upon their arrival in North Dakota they established a congregation at Surrey.

As other Mennonite churches developed on the northern plains of the United States, Dad was ordained bishop of the Dakota-Montana Conference around 1908. Those first years were difficult, especially when compared to the relative comfort and bounty of Pennsylvania which these Mennonites had left behind. There was drought, crop failure, and pestilence. But their faith and strength persevered and today there are thriving Mennonite communities in North Dakota, Montana, and Minnesota because of their sacrifice. My father as a pioneer church leader helped to provide a foundation for this development of the Church.

For several years, Dad was the only bishop in our Dakota-Montana Conference—later, one was ordained to help him. Besides his official bishop duties, I recall most vividly his traveling, the church-related guests in our home, and his work with sick people.

In addition to serving as bishop, my father traveled throughout the United States as an evangelist in many Mennonite communities. So, he was called away from home quite often, neglecting the duties at his home congregation and his own farm work. Most often, Dad left late Friday evening to take the train which was seven to ten miles from our home—depending where we lived at that particular time. He traveled on the Great Northern or Northern Pacific. For a number of years he had a ministerial rail pass which he could use in these travels, while at other times he had to pay the cost of transportation out of his own pocket. At times, he would be given a few dollars by the congregation which he was serving or visiting. The amounts of money were meager because these were small and usually struggling congregations. Sometimes he would travel without money, using only his rail pass. One time, after he had conducted evangelistic meetings in Missouri, he sat penniless in the St. Paul, Minnesota, train station waiting for the train to Minot. He had his pass, but he was hungry and wanted a cup of coffee. Then, all of a sudden, an American Indian gave my dad a dime and walked away without explaining the gift. Now, Dad could have a cup of coffee and something to eat.

Dad got to know the porters, conductors, and brakemen on the rail



Ruth Mast Roth

lines. These trainmen often did him favors, as when they would slow down the mail train going through Surrey to the extent that he could jump off. If they hadn't slowed down the train for him, he would have had to continue riding several miles down the line to the next stop and someone would have had to go after him. As it was, Dad jumped off the slow-moving mail train and then walked about one-half mile to our home. Many times late in the winter evening, Mother and we children would wait and listen for him as he, whistling in the sharp, cold winter night, approached the house.

Our home was always ready to entertain. Day or night, guests were welcome. We needed the fellowship and the gift of giving. This way we became acquainted with many folks, usually Mennonite ministers who needed counsel, or delegates to our various church conferences. Wives seldom came along, as they had to stay home and care for the family and farm.

My mother always kept a spare bedroom or guestroom. It had a double bed, wash stand, dresser, chair, and carpeting. The bed stood ready with clean linens—the wash stand had a large china wash bowl and pitcher, with nice bath towels (the only ones in the house). There was no plumbing in our house, so a chamber bucket was available in the room.

We also kept several shelves of the best jars of canned fruits, vegetables, and meats in the basement, held in reserve for the guests. I was about eight years old when, on a Sunday evening before church ser-

vices, mother sent me to the basement for a jar of peaches. I took a jar off the "best jar shelf," but before mother opened it she sent me back to get a jar of lesser quality because we didn't have guests that night. I wondered, was this because we "entertain angels unawares" at times or was it because "we gave of the best to our Master"? No doubt my brothers, sisters, and I learned to entertain in this environment, and gained knowledge of the outside world during conversations around the table, visiting with guests. Much of our Bible knowledge was gained here as we quietly listened to churchmen hold forth about their work. (With an increased dependency on improved systems of communication and transportation, restaurants, and motels, I believe today's generation has lost a blessing of fellowship.)

Part of my father's work as bishop included visiting sick and dying individuals. During my childhood on the plains, people had to rely on home remedies; doctors were few and far between. Friends, neighbors, and relatives helped in caring for the sick or injured; that was an assumed part of life in those days. Dad seemed to have a special gift of being able to help in such situations. He acted as a kind of practical nurse, assisting the local doctor in the treatment of various illnesses, especially pneumonia. Many a night Dad would sit with an ill person, applying a poultice made of vinegar, mustard, flour, and fried onions. Often Dad was called when the patient was near death. The doctor would say, "I have done all I can, now it's up to you." Dad would anoint, lay hands on the sick person, and ask the family to have prayer around the sick bed. If and when the sick person died, it was usually Dad who had the funeral sermon.

My father was a pioneer Mennonite minister in the U.S. He was the last of his kind.

From Amish Boy to Mennonite Bishop

By Aaron Stoltzfus

Aaron Stoltzfus was born in 1895 into an Old Order Amish home near

Morgantown, Berks County, Pennsylvania. In 1911 he was baptized into the Old Order Amish Church. In 1924, after the death of his first wife, he joined the Conestoga Amish-Mennonite Church of the Ohio and Eastern Conference. In the excerpted transcription below of an oral interview, Stoltzfus reflects upon his pilgrimage into the Mennonite Church and on his role as bishop (1949-1970). In addition, Aaron comments upon the Mennonite Church of today.

He lives with his wife, Katie (Lapp) near Paradise, Pennsylvania. They are currently members of the Maple Grove Mennonite Church, Atlantic Coast Conference. Aaron is a retired farmer and carpenter.

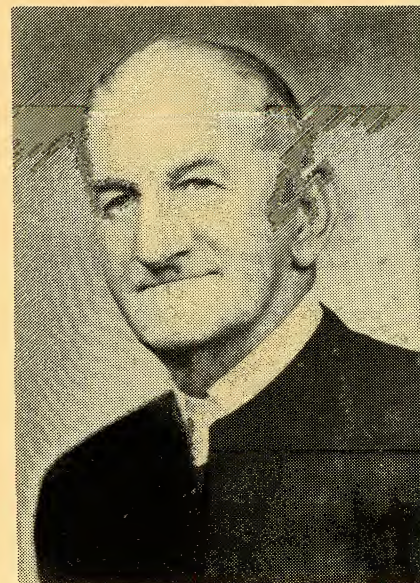
In 1917 I was married in the Old Order Amish Church and a year later my wife died due to childbirth and the flu. Here I was single again. Some of the local Amish boys invited me to go west with them across the United States. They knew I was probably lonely and I decided to go along with them. In our travels, we helped with the harvests in Kansas and picked apples in the state of Washington. We worshiped in various churches along the way—with Methodists, Presbyterians, and Mennonites. In those churches they preached about my Jesus as they did back among the Amish in Pennsylvania. After church services, we were invited into homes for Sunday dinner, same as they did at home. As an Amish boy I kind of thought the Amish were "it"; but now, seeing these other Christians, I started to change my mind. When we boys got back home in Morgantown, I started to think about changing churches. I couldn't make it as an Amish. I couldn't deal with their strictness. So, in 1924, I joined the local Conestoga Amish-Mennonite Church. My parents understood my decision. They knew we were worshiping the same God.

A few years later, in 1924, I was working in Lancaster as a carpenter and met my second wife who was a member of the Maple Grove Mennonite Church of the Ohio and Eastern Conference. After we were married in 1929, I became a member at Maple Grove. Seven years later we bought a farm near Quarryville, Pennsylvania. There we lived and

worked for over 20 years and raised our two children.

It was in 1949, while we were on the farm, that I was chosen by lot by the Maple Grove Church to be a minister at their first mission outgrowth church in Media, about twelve miles from our farm. In 1952 I was ordained to be bishop of the Maple Grove District of the Ohio and Eastern Conference. Eventually, this was to include oversight of ten churches which were outgrowths of Maple Grove. These churches are located from North Carolina to Pennsylvania. I administered communion in these churches, performed baptisms in my work as a bishop, and also performed most of the marriage ceremonies in my district. I assisted the pastors of the churches in various church problems.

People accepted me in my role as bishop and thus I could move in my work with the leading of the Lord and the spirit of God. I would rely on their prayers and you know what that does. The people in the churches I was bishop over did more for me than I did for them. One of my favorite memories is when we baptized a convert in his grocery store in North Carolina as part of our mission outreach. Before his conversion he had sold liquor in his store and now, in the absence of a church building, his store was being used for his baptism. Later, he became a Sunday school superintendent at the Meadowview Mennonite Church in North Carolina.



Aaron Stoltzfus

In dealing with new members who strayed from the discipline of the church, we tried to be longsuffering and patient. I always felt that when people transgress they should willingly do what the Church asks, otherwise, if you force people to do as you say, it's invalid.

During the 1960s, the role of bishop started to change in the Ohio and Eastern Conference. We started to go from the role of bishop to the role of overseer. It was during this time that some of the responsibilities and authorities the bishop had traditionally carried were being handed over to ministers. I was glad to see this change because the bishop's work was increasing. Also, it gave the minister a closer relationship with his congregation. For example, with the change, the ministers started to baptize people in their congregations and that is the way it should be because they usually know the people in the congregation better than the bishop does. It used to be there was more authority in the hands of the bishops and now there is more in the hands of the ministers and congregations. I feel good about this change.

When I look at the Mennonite Church of today, I'm concerned about the weakening of non-resistance. Maybe we aren't teaching it enough. Maybe society keeps our young people from being convicted about nonresistance. They take a look at nonresistance but, they're not convinced it is scriptural. Nonresistance includes your whole life. Nonresistance is part of your home life, it's part of the way you treat people in business. Non-resistance means being patient and longsuffering with people. It means accepting people the way they are. We need parents with strong convictions about what Mennonites stand for. I'm not a fanatic about being Mennonite or about our heritage, but I do believe we have something, especially in terms of nonresistance and service, which is unique in Christianity; and this should be preserved.

In looking at hopeful signs in the Mennonite Church, I believe the charismatic movement has some good points. It seems to help people look at their Christian lives in a new way. It helps people grow in grace and in faith. But, the devil can work here, too. Some people say if you

The response of the local congregation to God's stepping into human history holds great significance in the life of the church, for it is here where the life of the body of Christ most naturally unfolds. It is this unfolding that we must attempt to capture for our children and our children's children, acknowledging God's faithfulness, human imperfection notwithstanding.

How do we capture this story on paper? It takes the best efforts of various people, including those of a congregational librarian and/or historian who is aware of the continuing need to gather and maintain unpublished archival-type materials which become the basis of congregational and churchwide histories.

Most congregations are not set up to maintain unpublished and other unbound materials—a congregation is already doing well to keep a small, yet up-to-date congregational library. This short article is therefore written to help local librarians and historians understand something of the scope of the work of helping the local congregation tell its story, in-

cluding the gathering of those materials needed for chronicling and interpreting the life of the church.

The Housing of Archival Collections. At times of historical celebration (every twenty-five years), a congregation should not only research collections in larger archives and libraries for significant congregational information, but also make an all-out effort to gather any and all types of records from local sources that will help chronicle and interpret "our life together." After the celebration, however, these local records should be organized, and if there is a denominational archives to which the congregation relates, forwarded there. For example, the Mennonite Church denominational archives are the Archives of the Mennonite Church, 1700 S. Main Street, Goshen, IN 46526. Care should be taken that materials coming from one source (one person or one family, for example) be kept together, and so labeled, as one discrete collection. Each collection, in turn, may be organized, in and of itself (e.g., one or more file folders of cor-

Joe Godshall Missionary to India

Many people remember the name of Joe Godshall, who went to India as a "faith" missionary. He had become destitute there and finally his friends at Blooming Glen got enough money together to bring him home. Joe's full name, correctly spelled, was Joseph R. Gottschalk. He had been a missionary to India under the Christian and Missionary Alliance in the 1890s, with a deep commitment to Christ.

It was my privilege to know Joseph in the era 1926-29, during which time I saw him regularly at

don't speak in tongues you're not a Christian, and that I can't accept. Overall, I believe the influence of the charismatic movement is doing good in the lives of a lot of people.

the services of the Blooming Glen Mennonite Congregation and Franconia Conference, and I learned to know him rather well at the small midweek meetings called "Teachers' Meetings" led by Leidy D. Hunsicker. Joseph was perhaps somewhat of an eccentric, wore a full, dark beard when no one else did, etc. He was a tall man, and had considerable natural dignity. In 1928 he asked me to pray that he might return to India.

A year or more ago I wrote to Pastor David F. Derstine and asked him if he could find the grave of this person. In due time David had success. The graves of Joseph R. Gottschalk 1868-1951 and his wife Ida M. 1870-1944 are located in the South Perkasio Community Cemetery, a few miles from Blooming Glen, Pennsylvania. Joe had become a member of the United Church of Christ (formerly Reformed).

—J.C. Wenger

respondence, a unit of photographs—identified lightly on the back edges in pencil with name, date, and place—a section of clippings, other manuscript materials, etc.).

Going Out After Materials. There are specific types of materials a congregational librarian or historian should be on the lookout for. These include:

- files of church leaders: ministers, teachers, deacons, women's groups, etc.
- files of anyone who gathers materials about the congregational scene
- files of anyone who has reflected on, and written about, the church scene
- files of anyone who has diaries, correspondence, etc., even if the content is not directly connected to congregational life (the writing of social history is dependent on this broader base of documentation).

Oral History. The librarian or historian should be sure that the memory of the older generation is tapped through tape recordings. These should, if possible, be transcribed to become a valuable complementation to other forms of primary source materials.

Local Use of Primary Source Materials. Such materials, however, before being forwarded to an archives, can serve the congregation through an annual heritage Sunday (often Reformation Sunday in late October, or the closest Sunday to January 21, for those within the Anabaptist tradition), when the congregation reflects on how it has responded to God within the past year, as well as within times past (the larger sweep of church history). Part of this commemoration could well be a congregational report on the "vital statistics," as well as an analysis of the church program during the year (special themes, programs, leadership, and whatever else helped to set the story of the congregation).

Such annual reports should be forwarded to the archives once each year, along with a complete set of church bulletins, minutes, budget and financial reports, etc. Other types of archival materials (taped oral histories, collections of correspondence, diaries, etc.) could be sent at the same time.

Additional information on ar-

chival materials and how to place them in your denominational archives can be obtained from your denominational archivist. If these records and other materials are not now being collected and organized in your local church, we urge that you accept the challenge of recording the story of God's faithfulness and your congregation's response and thus preserve it for future generations.

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Recent Publications

Arthaud, John Bradley, Compiler. *The Emile Arthaud Family*. Syracuse, New York, 1968. Order from compiler, 3201 Woodkirk, Columbia, MO 65201.

Baker, Anna Mae (Mrs. Robert J.), Compiler. *Minutes of the General Culp Reunion of Descendants of Michael Kolb (Culp) and Magdalena Rhodes*. Elkhart, Indiana. Pp. 21. \$2.00. Order from compiler, 59549 Co. Rd. 13 S., Elkhart, IN 46517.

Baumgartner, S.H., Compiler. *Brief Historical Sketches of Seven Generations; Descendants of Deacon David Baumgartner*. Indianapolis, Indiana, 1908. Pp. 173.

Bontreger, Eli J. *My Life Story*. Shipshewana, Indiana, 1953. Reprinted 1955, 1957, 1960, 1982. \$3.00. Order from M.E. Bontreger, 1325 Greencroft Drive, Apt. 352., Goshen, IN 46526.

Davenport, Ena and Judy Hess, Compilers. *Ancestors and Descendants of Joel Aeschliman, 1789-1977*. 1977. \$10.00. Order from Judy Hess, 1256 Nixon Drive, Albany, GA 31705.

Families of the Old Order Mennonite Church. 1979. \$5.00. Order from Ephraim Martin, R.D. 1, Elmira, Ontario, N3B 2Z1.

Filby, William P., Editor. *Passenger and Immigration Lists Bibliography 1538-1900*. Detroit, Michigan: Gale Research Company, 1951. Pp. 195. \$50.00. Order from Gale Research Company, Book Tower, Detroit, MI 48226.

Frances, Rev. W.E. *The Harnish Freundschaft 1729-1926*. Revised and edited by F. Weiser and Mrs. W.E. Harnish. Gettysburg, Penn-

sylvania, 1955. \$15.00. Order from Pastor Frederick Weiser, R.D. 4 Box 71, New Oxford, PA 17350.

Friesen, Adeline. *Johann F. and Anna Rempel Sawatzky Family History*. Mountain Lake, Minnesota, 1978. \$5.00. Order from Henry M. Harder, 301 North Eight St. Box 397, Mountain Lake, MN 56159.

Gibble, Phares Brubaker. *History and Genealogy of the Brubaker-Brubacher-Brewbaker Family in America. Vol. I*. Lititz, Pennsylvania: Eastern Pennsylvania Brubaker Association, 1951, 1979. Pp. 93. \$5.60. Order from Lancaster Mennonite Historical Society, 2215 Millstream Road, Lancaster, PA 17602.

Goossen, John R. (Preface.) *Gerhard Goossen Family Book: Born 1811, Died 1854*. Rosenort, Manitoba: Victor Goossen. Pp. 187. \$9.60. Order from Prairie View Press, Box 160, Rosenort, Man. ROG 1W0.

Hess, Mary W., Compiler. *Descendants of John Hess 1809-1888*. Pp. 110. \$4.25. Order from Lancaster Mennonite Conference Historical Society, 2215 Millstream Road, Lancaster, PA 17602.

Lehman, Mrs. Leslie B. *Family History of Burkhart and Lydia Sprunger Lehman*. Berne, Indiana. Pp. 22. Order from author, 420 Van Buren St., Berne, IN 46711.

Newman, George F. *A Preliminary Report on the European Aebi-Eby Family*. Philadelphia, Pennsylvania, 1974. Pp. 24. Order from Robert Ebey, R. 3, Box 368, Kendallville, IN 46755.

Royer, Gladys Cool. *The Ernest (Kuhl) Cool Family*. Goshen, Indiana. Pp. 154. \$8.00. Order from author, 15457 C.R. 32, R. 3, Goshen, IN 46526.

Schmucker, Polly Miller. *Descendants of Daniel and Elizabeth Yutzy*. Nappanee, Indiana, 1971. Pp. 36. Order from author, 1331 Beech Rd. R. 3, Nappanee, IN 46550.

Tiessen, Hugo, Editor. *Warkentin Family History*. Leamington, Ontario. \$22.50. Order from editor, 48 Marlborough St. E., Leamington, Ontario N8H 1W7.

Zimmerman, Milo H., Compiler and Editor. *The Andrew D. and Dorothy Yoder Troyer Family History*. Akron, Pennsylvania, 1978. Pp. 101. Order from compiler, 224 South Eleventh St., Akron, PA 17501.

Book Reviews

A Goodly Heritage: A History of the North Danvers Mennonite Church. By Steven R. Estes. Danvers, Illinois: North Danvers Mennonite Church, 1982. Illustrated. Pp. xi + 392. \$18.00 Hardback.

A Goodly Heritage is the history of one of the most important, and certainly one of the most historic, congregations which followed Bishop Joseph Stuckey when that division occurred in Illinois in the 1870s. Its history goes back to the early 1830s when the first Amish Mennonites—usually called Amish at that time—came to the Peoria-Bloomington area and began to settle in what became Woodford, Tazewell, McLean, Bureau and Livingston counties. Most of these Amish came from South Germany and from Alsace and Lorraine in France, some coming directly to the state, and others, after a short sojourn in Pennsylvania or Ohio. A small number of Pennsylvania Amish, whose forebears had come in the Colonial period, came to Illinois after the late 1840s and became a part of the North Danvers congregation.

Steven R. Estes, a seminary student at the Associated Mennonite Biblical Seminaries, Elkhart, Indiana, with bachelor's and master's degrees in history from Illinois State University at Normal, has produced a detailed, scholarly book. The extensive footnotes and bibliography indicate that he has done an excellent job of marshaling the relevant primary and secondary sources.

In dealing with the Joseph Stuckey division in Illinois, Estes follows the explanation which S.F. Pannabecker gives in his excellent work, *Faith in Ferment: A History of the Central District Conference* (pp. 32ff.). Had my *Mennonites in Illinois* been available, Estes no doubt would have appreciated the opportunity to compare with Pannabecker my slightly different interpretation of this episode (p. 89).

Joseph Stuckey, probably a little more liberal than most of his fellow Amish bishops, was accused of being lax in dealing with one of his members (Joseph Joder) who was advocating Universalism. In 1869, Joder published his famous poem, "Die Frohe Botschaft" ("Glad Tidings"),

in which he expressed most clearly his ideas on universal salvation. This of course made the controversy more widely known and more serious. Publishing the famous but hard-to-find "Die Frohe Botschaft" in an appendix in *A Goodly Heritage* adds to the value of the book. While Universalism was affecting other Protestant groups, it is indeed strange that its influence should have filtered down to the supposedly isolated Amish in Central Illinois!

Following the Stuckey division, the author treats the development of

the North Danvers Mennonite Church (often referred to as "The Mother Church") as one of the leading congregations in what became the "Central Illinois Mennonite Conference," with the name changed to "Central Conference Mennonite Church" in 1914. In 1945 the group joined the General Conference Mennonite Church. One of the most important and significant ministries at North Danvers in the present century has been that of William B. Weaver, 1922-1952.

—Willard H. Smith, Goshen, Ind.

John Horsch Mennonite History Essay Contest Report

1981-1982

Elizabeth Bender served as judge for the essay contest. In Class I, twelve papers were submitted; in Class II, five; in Class III, one; and in Class IV, six. The results of the judging are as follows:

Class I (Graduate and Seminary)

- First: "The Middle Ground: A Biography of A.J. Steiner. . .," by Sam Steiner (Associated Mennonite Biblical Seminaries).
- Second: "Children of the Spirit, Not of the Law: Themes in Anabaptist Theology," by Joseph S. Miller (Villanova University).
- Third: (Tie between:) "History of Bonneyville Mennonite Church," by Ellis Bontrager (AMBS) and "Through Suffering by Faith: The Russian Mennonites (1913-1923)," by Kathee Kime (AMBS).

Class II (College Juniors and Seniors)

- First: (Tie between:) "Let Us Go On: Daniel Kauffman's Struggle to Maintain Unity in the Mennonite Church," by John F. Lapp (Goshen College) and "The More Things Change the More They Stay the Same: A History of First Mennonite Church, Newton, Kansas, 1878-1982," by John D. Thiesen (Bethel College).
- Second: (Tie between:) "An Editor and His Denominational Periodical, or Maynard Shelly and *The Mennonite*: 1961-71," by David Harder (Bethel College) and "From Anabaptism to Mennonitism: *The Mennonite Encyclopedia* as a Historical Document," by Rachel Waltner (Bethel College).
- Third: "The History and Evolution of the Missionary Church: Faith Versus Culture," by Frank Ewald (Conrad Grebel College).

Class III (College Freshmen and Sophomores)

- First: "Blessed Are the Peacemakers," by Kristel Shutt (Bluffton College).

Class IV (High School)

- First: "The Role of Women in the North Leo Congregation," by Susan Rene Graber (Bethany Christian High School).
- Second: "Martin Rutt Kraybill," by Terry Kraybill (Lancaster Mennonite High School).
- Third: "Nevin V. Bender: An Uncompromising Disciple," by Emilie Stoltzfus (LMHS).

—Leonard Gross, Contest Manager

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No. 2

Mahatma Gandhi and the Mennonites

The following material is taken from the first part of a chapter, "Political Matters," in a book by a Mennonite missionary to India, James Norman Kaufman (taken from his Walks and Talks in Hindustan [1963], 103-108). Also included in this context are other documents found in the J.N. Kaufman Collection, at the Archives of the Mennonite Church (Hist Mss. 1-356, Box 2).

In the light of current interest in North America about Gandhi, brought about by an award-winning film produced in 1982, Gandhi, the following can serve as a Mennonite reference to the broader Indian scene in the 1940s.

—L.G.

Seething India. Independence Day! It was, indeed, a proud day for India. That is, in some respects. It was the fifteenth day of August, 1947. India was rejoicing and celebrating from the Himalayas to Cape Camorin. But it was no longer a united India, for the subcontinent had been partitioned into two separate nations—India and Pakistan. Whatever may have been the merits or otherwise of the partition I personally could not help rejoicing with the peoples of India that at long last India had achieved her independence. Now India was on her own! Now India was free!

But what agonies India had passed through before this great goal was realized! And what agonies might lie ahead! The leading spirit in that great struggle for *swaraj* (self-government) was Mahatma Gandhi. The struggle lasted through more than half a century. When I first arrived in India in 1905, political agitation for independence was in full swing. "India for the Indians" was the slogan. The expressions *swaraj* and *Swadeshi* (nationalism) were freely used in speeches and in the press. Many political prisoners were confined in jails, sent there without trial. Riots were common occurrences. Foreign goods, especially

British, were boycotted. Public burning of foreign cloth was not infrequent. Often successfully testing the weapon of *Satyagraha* (organized pacifism interpreted by some) against General Smuts in South Africa, Mahatma Gandhi tried it in India, finding in India an ideal target in the nominal Christian conscience among British officials which was at once the strength and the undoing of the British Raj.

Mr. Gandhi posed a double role. He espoused the political cause of the people with an impassioned zeal and he posed as India's religious leader, which the astute Gandhi knew would endear him to the millions by whom he was practically worshiped. *Mahatma* (Great Soul) was his title. He organized what he first called passive resistance but later referred to as nonviolent non-co-operation. Gandhi's first fast of twenty-one days brought political concessions from government as well as release from prison. The non-co-operation movement was a terribly effective weapon. Deliberate and premeditated breaking of the law was planned and practiced to invite arrest and imprisonment. It produced so many "criminals" that it was impossible for the authorities to

arrest and imprison them all. Said a British governor of Bombay, "It was the most colossal experiment in world history—and one that came within an inch of succeeding." In one great issue there seemed to be little doubt; to multitudes within and without India this strange little man was *India*.

Political Neutrality. During all these years of political unrest the mission had to take a neutral position. True, we were in India in the interests of the people, but we were not taking any part in political matters. On one occasion a subdivisional officer of the local government approached me with the offer of an honorary magistracy, explaining that then I could exercise the responsibility of a magistrate in certain restricted civil cases! I courteously declined, making clear to him that since we were in India for Christian work we would not compromise our testimony by mixing up with government affairs. He agreed and felt, too, that it was best for us not to assume any such responsibility.

During the business meeting of the mission in 1921 our missionaries carefully considered the political implications and what impact the unrest would have on our mission ac-

THE SUNDAY STATESMAN
PUBLISHED WEEKLY
CALCUTTA, SUNDAY, FEBRUARY 1, 1948.
TWO ANNAS

MAHATMA SHOT DEAD

Maratha Hindu Said To Be Assailant

Day Of Mourning For Entire World, Says Mountbatten

NEW DELHI, JAN. 30.—MAHATMA GANDHI DIED AT 5:10 P.M. TODAY AFTER HAVING BEEN HIT IN THE CHEST BY ONE OF FIVE SHOTS FIRED AT HIM WHILE HE WAS ON HIS WAY TO THE PRISON.

The Mahatma's alleged assailant, who has been identified as a 30-year-old Maratha Hindu named Nathuram Godse, is stated to be a member of the Hindu Nationalist Party.

MAHATMA Gandhi's body will be taken to the Junaia crematorium in a procession which will start at 11 a.m. from Birla House, reaching the cremation ground at 4 p.m.

Mahatma Gandhi left Birla House at 3 p.m. and walked towards the prayer meeting ground, accompanied by a large number of his followers. As he approached the stadium, the procession, which numbered about 500, broke into two parts, leaving a passage for the Mahatma to pass.

A man dressed in a khaki tunic, who was in the congregation, fired four shots from a revolver, one of which hit Mahatma Gandhi in the chest.

London Stirred By Tragedy

Calcutta's Deep Sorrow
Public Activities Suspended

CALCUTTA was stricken with grief today after the death of Mahatma Gandhi. Public activities were suspended throughout the city. A large gathering of people gathered in front of the Birla House, where Mahatma Gandhi was shot, to pay tribute to him. The atmosphere was one of deep mourning.

LATE NEWS
MAHATMA'S FUNERAL PROCESSION
THOUSANDS LINE ROUTE TO JUNAIA

NEW DELHI, Jan. 31.—Mahatma Gandhi's funeral procession started from Birla House at 11 a.m. today. A large number of people lined the route to the Junaia crematorium. The procession was led by a band playing the national anthem. Mahatma Gandhi's body was carried in a palanquin. The procession reached the crematorium at 4 p.m. and the body was cremated.

Front page from *The Sunday Statesman*, February 1, 1948, Calcutta and Delhi.

tivities. In order to crystallize our position we passed the following resolution:

"*Inasmuch* as we missionaries are in this country for the purpose of spreading the Gospel of Christ, not by any inherent right, but by the call of God and the courtesy of the government of India, and *whereas*, The present political situation in India has potentialities of the most far-reaching nature; therefore be it *resolved*, (1) That we reaffirm our belief in organized government as an institution ordained of God and (2) That we should as a mission and as individuals continue our policy of cooperation with both government and the people as far as possible without antagonizing either, observe strict neutrality in all controversial matters in so far as this is possible, and show our good will to the people in every legitimate way."

Because of the political program of Mahatma Gandhi and the Indian National Congress steady gains were made through the years which put matters squarely up to the British government to do something about it. True, they already had made much advancement in giving capable Indians much authority in the government of the country in the form of "transferred" subjects, but the British authority still reserved the right to veto any legislation which might not be pleasing to it. This, however, was not acceptable to the Indian people. The day came when positive action must be taken and a possible date set when India would be granted independence. The Moslem League insisted that there must be a separation of the country into two nations, giving the Mohammedans also their independent nation. This fact helped to postpone the setting of the actual date when India should take over. In the meantime a Constituent Assembly was named to prepare the way for the transfer of power. A new constitution must be prepared and

able Indian men went to work to draw up one, finally patterned a good deal after the Constitution of the United States.

Both the India Mission and the India Mennonite Church realized that we had a very definite interest in the contents of the constitution as touching matters of religious liberty and the position of conscientious objectors. Accordingly two representatives were chosen by these two bodies. Brother P.J. Malagar was chosen by the conference and the author was chosen by the mission, the two representatives to approach the appropriate authorities on this important matter. Upon the advice of a highly placed Christian official in Delhi we wrote four identical letters addressed to four top men charged with the preparation of the constitution. The letters set forth in brief our faith and practice on the doctrine of Scriptural nonresistance. The letters included a plea for consideration of the scruples of conscientious objectors, offering in lieu of



A portrait of Mahatma Gandhi in 1911.

military service willingness to perform civilian service of national importance. A clause should be written into the constitution guaranteeing religious liberty.

Text of Kaufman's Letter

The India Mennonite Conference
Dhamtari, C.P.

Office of
The Presiding Bishop

June 21, 1947

Honorable _____:

It is our understanding that the Constitution for independent India is now in the making. While there is opportunity, we wish to make petition on behalf of the Mennonite Church, asking for a provision in the new Constitution guaranteeing to us, as well as to other religious groups holding views similar to our own, a degree of religious liberty.

We as a Mennonite people are conscientiously opposed to militarism in general and to war in particular. This position is made clear from the Statement of our Attitude attached herewith for your information and reference. We do not seek to evade the duties of responsible citizenship. On the contrary, we hereby express our willingness at all times to render civilian public service of national importance in lieu of war service, should the calamity of war again overtake our country.

We feel all the more encouraged to make this appeal in view of the fact that Mr. Jawaharlal Nehru and other highly placed officials in their private capacity have expressed their personal convictions favouring the safeguarding of the religious convictions of the several groups in India.

For the kind offices which you may be able to render in our behalf, our Mennonite people in general and the undersigned in particular shall be highly grateful.

Respectfully yours,
J.N. Kaufman, Bishop,
India Mennonite Conference

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Although no replies were expected from these men, we were surprised to hear from three of the four. One simply acknowledged receipt of our letter. Another stated, among other things, "I do not think that in Independent India conscientious objectors will be compelled to do military service." The third reply came from Mahatma Gandhi.

Addressees of Kaufman's Letter

Mahatma Gandhi, New Delhi, India;

Acharya J.B. Kripalani, Chairman, Fundamental Rights Committee, All India Congress Committee, New Delhi, India;

Hon'b'le. Dr. Rajendra Prasad, President, Constituent Assembly of India; and

Hon'b'le Sirdar B. Vallabh Bhai Patel, Chairman, Advisory Committee, Council House, New Delhi.

Responses to Kaufman's Letter

(Sirdar B. Vallabh Bhai Patel did not respond.)

Kripalani's response, (through a subordinate):

27 June, 1947.

Dear Friend,

We are in receipt of your letter dated 21st June and the enclosure addressed to Acharya Kripalani. The contents have been noted. We do not think in the India of the future, conscientious objectors would be compelled to render military service.

Yours sincerely,
M.R. . . .

Prasad's response (through a subordinate):

1st July, 1947

Sir,

I am directed to acknowledge the receipt of your letter dated the 21st of June, 1947 with enclosure on the above subject. I have the honour to be, Sir,

Your most obedient servant,
Jugal Kishore Khanna,
Deputy Secretary.

Gandhi's response (in his own handwriting):

N[ew] D[elhi],
30 6 47.

Dear Friend,

Your letter. Why worry? I am in the same boat with you.

Yours Sincerely,
M.K. Gandhi.

Mennonites might interpret Gandhi's reply to mean that he and the Mennonites were in the same ideo-

logical stream of love and peace as a means and an end. To be sure, Gandhi was the only one of the four Indians to respond directly—not through subordinates. Something of his deep vision and dreaming also is contained in his scant message, scribbled upon a postcard. We can be grateful that Mahatma Gandhi took time to affirm us, as Mennonites—that we are indeed "in the same boat." —L.G.

Message side of the post card addressed to J.N. Kaufman. Both sides are in Gandhi's handwriting (text reprinted above, column two).

Indian Independence, A Missionary's Perspective

We are still up here in Landaur. I was going home yesterday, and Ida too, but she wanted to stay up till the middle of the month if she could get a house, and I do not want her to travel alone these days, and so I am staying too. There has been so much trouble in trains the last while that it is not safe for a woman to travel alone. And now they are making new plans for India. This is the critical week in India's history, and no one knows what will follow or begin now. They are taking precautions all around to take care of disturbances. I think they are expecting some outbursts, and I think there might be. No one will be fully satisfied, and either the Congress or the League will be upset. However, the Congress has practically conceded Pakistan, but Gandhi has been very emphatic the last several weeks against dividing India, and Jinnah will not give up. He [Jinnah] has already caused a lot of bloodshed I believe, and might

make more. Stanley Jones was here speaking at the Convention last week, and he started a continuous 24-hour prayer chain for this week. Someone is to be praying all the time. And I think that is the thing we can do in the situation. Jones thinks too that we might be able to [carry out] greater missionary work in new India than ever before if we let the Indians be the leaders and occupy the positions of authority.

S. Jay Hostetler
Latehar, Bihar, India
June 3, 1947

On the Death of Gandhi

Jan. 31, 1948

. . . You no doubt have more news of Gandhi's tragic death than we do. All we know is what they told us this morning, that he was shot by a Punjabe refugee last night on his way to a meeting—no doubt his prayer meeting. It was sure a shock. India no doubt is standing still today. There is complete stoppage of work here in Latehar. Just a few

minutes ago a procession went by chanting some song of which I could not get the words. But this is really a tragedy for India. He has done a lot of good here the past few months in drawing people to sense and good will, and why anyone should want to kill him is beyond me. But the papers reported that during his fast this last time some shouted, "Gandhi murdabad". So he did have enemies. . . .

Feb. 17, 1948

. . . On Thursday was immersion day! They asked me to come to the river in the procession and read scripture. So, Henry and I went down, and I read Matthew 5:1-14 and gave a little tribute to Gandhi. I could do that with honest heart. One man advocated building a temple to him here, and I see in Gaya that has been put forward also, and no doubt in hundreds of places it will be done. He was a great man, and India cannot well afford to lose him right now

—S. Jay Hostetler to J.D. Graber

Post-Gandhian Nonviolence and Mennonite Mission Strategy

Sept. 6, 1952

. . . In your letter you spoke about the Peace Conference you had in Raipur. I am glad that you have been able to have such a Conference because our Mennonite and other peace churches in India should more vigorously promote the peace aspects of the Gospel than we have in the past. I remember the English Friends tried to call such a conference after the war broke out but the Government suppressed it because naturally it was the wrong time to begin during such a movement. I have always said that it would be a great tragedy, indeed, that in a country where nonviolence has become so much of a national passion, if the Mennonite churches would lose their nonresistance testimony. Actually, however, they almost have lost their nonresistant testimony and our own church is the only one so far that has had an active peace testimony at all. I think I am correct in saying that neither the G.C. Mennonites nor the M.B.'s take any disciplinary action against

their members who join the Police Force or the Army. I am glad, at least, that our church has taken some disciplinary action and thus has maintained her testimony. All power to you in some further peace conferences of this kind. No doubt the MRCI is a good organization through which to work it and if the Indian churches would get members on it and the peace movement would be intelligently promoted I believe that would be a very good plan. . . .

—J.D. Graber (*Executive Secretary, Mennonite Board of Missions*) to M.C. Vogt, Bihar India.

The True Gandhi

Gandhi is the brightest star of the Indian skies. For centuries he will rule over the hearts of Indians for his principles, life-style, and self-sacrifice. He never said anything before he thought and put it to action himself.

It was the British lust for power that was defeated by this simple, honest, and determined Gandhi. Indian Independence was the work of God done through Gandhi and his associates. He was the soul of the movement, yet he is not the incarnation of God or a deity. What he, himself, worked on was his own effort.

He knew the strengths and weaknesses of India. He knew the same of Britain. He believed in equal strength of human beings. Gandhi was killed for his principles, not for his person. People who opposed him also loved him.

Gandhi's glory will never fade by anti-Gandhian thoughts and the whims of the British people who still want to cover up their injustice, inhuman behavior and selfishness!

—Leah Sonwani, *Bhartiya (General Conference) Mennonite Church, Janjgir, Bilaspur District, Madhya Pradesh, India (currently, a student at the Associated Mennonite Biblical Seminaries, Elkhart, Indiana)*

Pacifism—not to mention radical passive resistance—was one aspect of traditional Mennonite faith that was minimized by late nineteenth and early twentieth century Mennonite missionaries to India. In his book The Mennonite Church in In-

dia, John A. Lapp comments, "When we recall that the [Mennonite] missionary impetus was derived largely from the larger Protestant movement it may be understandable why this dimension of the Mennonite tradition was mislaid" (p.91).

The era that witnessed a growing pacifist consciousness among Indian Mennonites coincides with the decades prior to Indian independence during which time M.K. Gandhi mounted his passive-resistance campaigns against the British Raj. When missionaries were confronted with recruiting programs during World War II, the traditional Mennonite position on military service was finally presented, creating a good deal of confusion and conflict.

The material presented below is a collection of excerpts from Hans A. de Boer's article originally published in the Shanti Sandesh (Sept.-Oct. 1969). The article was republished by the Director of the Mennonite Christian Service Fellowship of India, Bishop P.J. Malagar. Malagar's alignment (or at least sympathy) with this rather radical analysis of Gandhi and Christianity show a significant step away from the fundamentalism of the early twentieth century and perhaps a movement back to a traditional Mennonite pacifism.

—Mark F. Liechty
Goshen, Indiana

Gandhi the Radical Revolutionary

By Hans A. de Boer
Sewartam, Wardha.

"I read the book of Genesis, and the chapters that followed invariably sent me to sleep . . . I disliked reading the book of Numbers. But the New Testament produced a different impression, especially the Sermon on the Mount, which went straight to my heart . . . That renunciation was the highest form of religion appealed to me greatly."

—M.K. Gandhi

Gandhiji believed in Jesus Christ: Not as Jesus the Lord, Savior, Teacher, Redeemer, Son of God, and Son of Man, but as Jesus

the Teacher, the Guru. . . .

Jesus Christ believed in Gandhiji is what the New Testament teaches. Jesus Christ did not die against Gandhi, . . . but he died for all people. Gandhi said: *"It was the New Testament which really awakened me to the value of Passive Resistance, when I read the 'Sermon on the Mount', such passages as 'Resist not him that is evil' . . . 'Love your enemies, pray for them that persecute you, that you may be the sons of your Father, who is in Heaven', I was overjoyed."* That was said by the Revolutionary Jesus Christ.

What does this message mean today, in this revolutionary age, to the younger generation, not only to the Gandhians, Christians, Hindus, Muslims, Buddhists, but also to the Atheists? . . .

Would not Gandhiji say to us Indians [and North Americans] today: "Is not your spending millions of money to celebrate me an insult to the starving millions all over the world?" One should not accuse us of pessimism if the aspects for the future are really very dark. Of course Jesus said that the individual must change first of all, however, that means with Gandhi today that the systems have to be changed. *Gandhi was not so much a nationalist, as he was an internationalist.* We know soon how to get more white men to the moon (instead of getting the black man on the white bus in the South of the USA: or the low caste person at the same table to eat with the upper caste, and that goes also for the Christians and Gandhians who claim they do not believe in caste systems), than about the cultures and problems of most of the people of this planet, including our different states. How can we Gandhians advise the world what to do?

Futurology, the science of the future, has become a slogan in East and West, and we should, despite of that, not shy away from the art of the prognosis. However, we should take the prayer seriously: "Almighty God, the time has passed for long speeches. The time has passed for rich, full oratory. Please, dear God, help us to get to the heart of matters—and help us get there fast. Amen; and Shanti, Shanti, Shanti." *Gandhiji got always to the heart of the matter quickly; we often enjoy ourselves dogmatically in quoting,*

celebrating and discussing Gandhi, instead of following him. . . .

I do not place Jesus Christ and Gandhiji on the same level. However, one thing is sure: they were both an embarrassment to their own people, to their respective Establishment—while we, adults and students, do not want to be disturbed. We do not want to listen to the voice of people like Gandhi, Dr. Lohia, V.K. Krishna Menon, Professor Gore, the Young Turks in every movement—or abroad, the voice of the real Martin Luther King Jr. They all were not the "meek and mild." . . .

The revolution of which we speak is not coming. We are in the midst of it. In abandoning the revolution, we have betrayed Bapu [Gandhi]. We have to start it again. His revolution of ahimsa—non-killing, is now continued among some of the student revolts in the United States, France, Federal Republic of Germany, Czechoslovakia, and Italy. This revolution could best be observed in the person of the black Gandhian, Martin Luther King Jr., who was not shot because of his non-violence fight for the Negroes in the United States, but only after he started criticizing the Vietnam war: ". . . taking young black men to guarantee liberties in Southeast Asia they have not found in Southwest Georgia." . . .

As Christ is still too revolutionary for the Church, Gandhi is too revolutionary for the Gandhian, for India as a whole. Christians one day might say the Lord's prayer as "Thy revolution come." It does not mean, that students, as I saw it in South India in 1967, set fire to a milk depot and burned colleges. The true revolution will constitute a new beginning for those who are forced to live in poverty, while the rich can take over their expense account, their private cars, hunting houses, yachts, and holiday islands. A clever millionaire never in his life pays income tax in a free enterprise society, where one makes good business by giving donations for the poor through foundations and trusts. This system we must be prepared to challenge with Gandhi's ahimsa approach. . . .

Jesus was the Revolutionary quoted by the Revolutionary Gandhiji, despite the difference of the two. Jesus was a socialist. Today he



would be smeared upon to be a "fellow traveller." Jesus was a part of the Jewish freedom movement. He made strong statements against the Roman government. The entry of Jesus into Jerusalem for the final Passover meal was not only a sign of his messiahship, but also a pre-planned effort to wake up the people for political action. And Christians should not be afraid of political (not necessarily party-political) action, realizing that "politic" comes from the Latin "Politia," meaning citizen or people. Christians often think that one should not discuss Gandhi because he was not a baptized Christian. We Christians have to realize that God today is using non-Christians—even agnostics and atheists—to do His Will, where we, as Christian leaders, clergy and laymen, have failed in the past 1600 years. It is more important for the church to discuss the so-called 'Conversion Act' by some Indian governments, than to see the challenge of Gandhiji to the church. Gandhi helped the church to preach the Gospel to the changing world. *The Christian has to realize, as Indira Gandhi once put it, that India knows of good Christian colleges and Christian hospitals, but waits for the political engagements of the Christians. Christians in the Gandhi Centenary have to understand their world responsibility of the church in a revolutionary age.* As the Gan-

dhians, the Christians do not take youth seriously: we forget that the teenager Jesus was a rebel at the age of twelve. He was a runaway; he stormed the temple of Jerusalem because it was the center of social, theological, religious and imperialistic suppression. Christianity and Gandhianism have in common that they are only effective when they are suppressed and unpopular; when these two movements are rich and popular, they are ineffective. Their greatness was when they stood alone and got hurt

The Gandhi Centenary should join us all in the fight against our common enemy in most parts of the world: starvation and social injustice—a fight with and in Ahimsa.

The following interviews continue our series giving us a look at our recent church past. This quarter, the focus is the ministry in its various forms. The introductory material is by Dwight Roth.

Roth is a native of Morgantown, Berks County, Pennsylvania. Since 1973 he has been employed by Hesston College, Hesston, Kansas, as an instructor in social science. During the 1981-82 academic year, as part of a sabbatical leave from Hesston, Dwight conducted oral history interviews among elderly members of the ("Old") Mennonite Church.

Memories of the 'Bench'

By Isaac and Mae Metzler

Isaac Metzler was born in 1896 in Salisbury Township, Lancaster County, Pennsylvania, and his wife, Mae (Groff), was born in 1903 in the same township. They spent most of their adult lives farming in Lancaster County and now live in Landisville, Pennsylvania. They are members of the Landisville Mennonite Church, Lancaster Conference. Below, Isaac and Mae Metzler discuss their memories of the "bench" as it was practiced in Lancaster Conference.

Mae: Throughout most of our lifetime, up until the last 15 or 20 years, Lancaster Conference had what was called the "bench." This included all the ordained men—the men chosen by lot as bishops, minis-

ters, and deacons. They sat on a bench in front of the congregation in the pulpit area. They sat in a certain order: bishops, ministers, deacons.

At one time, congregations didn't have services every Sunday. Services rotated from one congregation to the next within your bishop district, and the bishops, ministers, and deacons would rotate. So, when you had a service in your congregation, you might have the bishop from your district along with the ministers and deacons from the district sitting on the bench. In the Hershey-Paradise District, where we attended years ago, this might have been as many as six men sitting on the bench at one time.

Today you don't hear the word "bench" much. In our Landisville congregation we have what's called a team ministry (the regular minister, the ministers of youth, of evangelism and so on). We still have a bench on the pulpit area.

Isaac: The bench was seen as a sacred place by the congregation. What I mean is no one but the ordained men were to be in that area. The song leader stood down on the main floor below the pulpit. The lay people had great respect for the bench—you didn't question their authority or decisions.

Mae: The men on the bench were sort of like overseers of the congregation and the worship service. If they would see inappropriate behavior, like whispering or inattention during the service, they would let the person know about it.

Isaac: Sometimes the deacons would send a person a letter for misconduct during church service. I remember when a teenage boy was admonished by the deacon for whispering during church. The deacon sent the boy a letter telling of this problem and it wasn't supposed to happen again.

The deacon would tell the church members about other larger problems, too, like immodest dress. If you didn't live according to the rules and regulations, the bench would let you know about it.

Mae: After each Sunday service, the members of the bench would give testimony to the sermon preached that day. First, the bishop, if he was there, would give testimony, then the ministers, and finally the deacons. Usually, the testimony was just a repetition of the sermon, or the ordained men would say, "I give

testimony to what has been said." But, sometimes you got more out of the testimony than you did the sermon. Occasionally, there was a bit of controversy between the sermons and the testimonies.

Mae: I remember one time a visiting minister, I think from a different conference, preached the sermon and one of our regular ministers gave a testimony in which he disagreed with the visiting minister. Well, this was kind of confusing to some of us young people. We didn't know who to believe.

Memories of the Circuit Ministry in Lancaster Conference

By John Burkholder

The Old Order Mennonites in many parts of Canada and the United States still practice what is sometimes referred to as "the circuit ministry." This involves a process whereby the ministers from within a church district, defined geographically, rotate each Sunday among the various congregations within the district. The number of ministers involved usually is equal to the number of congregations in question. For example, five congregations within a district would equal five ministers. (In addition, there would be one bishop and several deacons within this particular district.) Generally, the various congregations of a district meet every other Sunday, while the ministers are responsible every Sunday for delivering a sermon at a church within the district. The practice of the circuit ministry is rooted in the colonial days of North America when congregations were small in size and means of transportation were limited. Within the Mennonite Church, the circuit ministry was practiced in the Eastern District of Franconia Conference until the 1940s.

John Burkholder was born in 1903 near Blue Ball, Lancaster County, Pennsylvania, and was ordained to the ministry in 1984 in Weaverland District of Lancaster Conference. Below, Burkholder comments upon his experience in the circuit ministry and why it was eventually phased out.

Burkholder lives near Blue Ball,

and is a retired minister at the Martindale Mennonite Church, Lancaster Conference. He worked most of his adult life for Weaver's Bookstore in Lancaster, Pennsylvania.

When I was ordained to the ministry in the Weaverland District of Lancaster Conference in 1940, the circuit worked like this: we had five churches in the district—Weaverland, Churchtown, Goodville, Martindale, and Lichti's. The church ministry of the Weaverland District consisted of five ministers, four deacons, and the bishop. I was one of the ministers. Besides preaching on Sunday, the ministers had to make sure the pulpit at a particular church in the district was filled for preaching. I was responsible to make sure the pulpit at Martindale was filled. I would invite one of the four ministers from the Weaverland District or I could call someone from outside the District. The larger churches in our district, like Weaverland, met every other Sunday; the smaller churches, like Churchtown, met every fourth Sunday. The laity, on the "off Sunday" of their congregation, could and did attend services where church was being held on that Sunday. But, the ministers were responsible for preaching every Sunday at a church within the district. So, I would preach at Weaverland one Sunday, at Martindale one Sunday, and so on.

There were and are advantages and disadvantages in the circuit ministry. The advantages include the fact that the different congregations are exposed to a number of different men over a relatively short period of time. Also, the ministers have fewer sermons to prepare since you can use a sermon over as many times as there are churches in the circuit. The disadvantages are that a minister cannot get to know the people really well because he keeps moving among the various congregations. Also, it's hard to develop a theme within your preaching. Your preaching message lacks continuity with a congregation.

Why did we drop the circuit ministry? First, it was dropped because congregations were becoming larger, and second, means of transportation had vastly improved by the 1940s with the coming of better roads and the automobile.

Linked to those factors, congregations started to meet every week. and with congregations meeting weekly it was much better to have a continuous, permanent ministry rather than the circuit type of ministry. In the early 1940s, we as a ministry (bishops, ministers, deacons) saw that the circuit ministry was outdated. Ministers and deacons were now assigned specific churches which they were to serve. Assignments were decided among ourselves. I was assigned to Martindale. The bishop stayed over the entire district. I remember that this change was hard for some of the older brethren, also among the ministers and deacons. They had grown up with the circuit ministry and it was hard for them to change late in life. The older brothers were allowed to rotate among the various churches until they retired or died. It took several more years before the circuit ministry was completely gone from Lancaster Conference.

Recent Publications

Baker, Anna Mae (Mrs. Robert J.), Compiler. *The Descendants of Michael Culp (Kolb) and Magdalena Rhodes*. Elkhart, Indiana. Pp. 30. \$2.75. Order from compiler, 59549 Co. Rd. 13 S., Elkhart, IN 46517.

Brunk, Ivan W. *Jacob's Ladder*, (a supplement to *The Progeny of Jacob Brunk I the Will-maker*.) Colorado Springs, Colorado, 1982. Pp. 285. Order from author, 3330 Templeton Gap Road, No. 34, Colorado Springs, CO 80907.

Burkett, James. *The Emigrants*. West Liberty, Ohio, 1980. Pp. 86. Order from author, Adriel School, West Liberty, OH 43357.

Complete Woolwich Cemetery Records. Ontario. \$9.00. Order from Isaac Horst, R.R. 2, Mount Forest, Ontario N0G 2L0.

Diary of Elias Eby 1810-1878. Pp. 59. \$3.00. Order from Isaac Horst, R. 2, Mount Forest, Ontario N0G 2L0.

Friesen, Elsie H., Compiler. *In the Days Of Our Youth: The Mennonite Heritage and Descendants of Johann and Cornelius Siebert*. Henderson, Nebraska, 1980. \$15.00. Order from compiler, Box 452, Henderson, NE 68371-042.

Garber, Leander Caleb. *A Rough Sketch of the History and Life of Leander Caleb Garber*. Goshen, Indiana, 1975. Pp. 123. \$5.50.

Groff, Clyde L. and George F. Newman. *The Eby Report, Vol. II, No. 1: The First Four Generations in America*. Philadelphia, Pennsylvania: The Eby Report, 1978. Pp. 112. Order from The Eby Report, P.O. Box 11569, Philadelphia, PA 19116.

Harris, Joy, Compiler. *Our Father's Lamp and Mother's Light*. Harleysville, Pennsylvania, 1981. Pp. 268. Order from author, 516 Schoolhouse Road, Harleysville, PA 19438.

Hershberger, Menno M. and Mrs. Abe E. Byler, Compilers. *Family History of Christian D. Miller and Wife Mary S. (Weaver) Miller 1867-1982*. Sugar Grove, Pennsylvania, 1982. Pp. 143. \$2.50. Order from Abe E. Byler, R. 1, Sugar Grove, PA 16350.

History and Descendants of George Culp and Magdalena Garlinger. Elkhart, Indiana: Anna Mae Baker. Pp. 128. \$10.50 + postage. Order from Mrs. Robert Baker, 59549 C.R. 13 S., Elkhart, IN 46517.

Hostetler, Paul V. *The Three Zug (Zook) Brothers of 1742 and Their Male Descendants Until 1850; Also the 1768 Amish Almsbook*. Hamden, Connecticut: Gateway Press, 1982. \$15.00. Order from author, 50 Todd St., Hamden, Conn. 06518.

Isaac, Peter. *A Family Book from 1694 to 1916 and Personal Experiences by Peter Isaac*. Rosenort, Manitoba: Prairie View Press, 1980. Pp. 66. \$4.50. Order from publisher, Box 160, Rosenort, Manitoba.

Johnson, Arta F. *A Guide to the Spelling and Pronunciation of German Names*. Columbus, Ohio, 1981. Pp. 52. \$7.50. Order from author, 153 Aldrich Road, Columbus, OH 43214.

Joseph J. and Barbara Brenneman Swartzendruber *Genealogy 1743-1961*.

Larick, Louise E. *Index to "History of the Church of the Brethren, Southern California and Arizona."* La Verne, California, 1980. Pp. 22. Order from author, 2639 A Street, La Verne, CA 91750.

Oldest Stalter of Record. Pp. 11. Order from Emery and Mattie Cender, R. 9 East, Gibson City, IL 60936.

Sperling, Jennie R. *Emma Jane Kratz (Fulmer) Family: Descendants of John Valentine Kratz*. Lansdale, Pennsylvania, 1981. Order from author, 1701 W. Main St., Lansdale, PA 19446.

Ulrich, David and Wilma. *Descendants of Peter and Anna (Oyer) Ulrich*. Washburn, Illinois, 1981. Pp. 316. Order from authors, Washburn, IL.

Wenger, Lyman P. *Joseph Wenger Family History*. Ada, Michigan, 1982. Order from author, 6364 Grand River Drive, Ada, MI 49301.

Book Reviews

Growth Amidst Struggle. By James O. Lehman. Winesburg, Ohio: Longenecker Mennonite Church, 1980. Pp 160. \$10.75.

James Lehman, Director of Libraries at Eastern Mennonite College, has now published his fifth congregational history. It is the second he has written concerning congregations beyond his original home community in Ohio.

This history was written for the 150th anniversary of the first Mennonite congregation in Holmes County, Ohio. The story involves two meetinghouses though only one congregation. This was the early settlers' way of keeping the unity of the faith while occupying a wider area than could be realistically covered by their primitive modes of transportation.

The narrative begins with the handicap of "teasingly skimpy" records, whether oral or written. Lehman skillfully pieces together the bits of information he finds, documenting his process as he goes. He is not easily discouraged and he has searched a wide variety of written sources so that he is able to produce a more satisfactory narrative than one might have expected.

This struggling congregation has had the unusual experience of numerous closings—on one occasion for as long as eight years, seven months and 21 days. It is no wonder that the author resorted to the customary language of an obituary! Furthermore, it had an unusually difficult time either getting or keeping ministers, though there are several long pastorates in the latter half of its life.

There is no question about the humanity of this people. Lehman writes the story with respect, but "warts and all," even down to the present day. He recognizes his lack of perspective in writing of the last few decades. Congregational history should always be written with loving candor. Few things place an aura of phoniness around a story like one that has been drycleaned. The Scripture itself sets the pace for both the manner and the necessity of such candor. Doubtlessly the Longenecker story is neither better nor worse than that of any other congregation in this respect and Lehman is to be commended for not writing cynically in the process. He is a devout Christian churchman who sees the situation realistically and tells it like it is.

I winced at the poor record with respect to nonresistance at the time of the Civil War. Out of this era came the draft resisters' riot that hit the *New York Times* and was called "The Holmes County Rebellion." But for all that many of the Mennonites did join the military. I confess that I could not but cheer for the sentiment stated by an article in the *LaCrosse Democrat* and reprinted in the *Holmes County Farmer* that said in part: "Of all the humbugs set afloat . . . of all the failures of this Administration—of all the measures which tend to disgust people of the United States, there never was one conceived which surpasses the draft in inefficiency, expense, and worthlessness." It seemed too timely to have been published more than a century ago!

The reader is informed of the fact that until not long ago marriages of Mennonite people were performed either by a Justice of the Peace or by a minister of another denomination since people did not customarily join the church until after marriage. Obviously these early Mennonite ministers saw themselves as servants of the congregation and not as "marryin' Sams" who could elect to perform such services unilaterally. I commend them for this concept of their office and of the church, though I was puzzled by the Mennonite minister of this congregation who married a teen-aged non-Christian. I was impressed also by the mobility of even aged ministers in the early days of settlement. It was not only young men who went west.

There were times when Lehman sermonized on the record a bit more than I thought appropriate as, for example, in respect to the criticisms leveled at Josiah Kaser and M.V.B. Shoup. Also, it seemed unfortunate to me that he spoke of pouring and sprinkling as synonymous modes of baptism, when, in fact, they are quite distinct, and to my knowledge Mennonites have never sprinkled. Again I was puzzled by his allusion to the slip of paper in one of the books used in an ordination-by-lot service as simply one "upon which something was written." Has not Proverbs 16:33 been the universally used verse for that slip of paper? Finally, while the index includes more than family names, it has omitted a number of subjects such as ordination and the lot.

My appreciation for this history is underscored by several comments which Lehman made in a two-page privately printed "Brief History of the Researching and Writing of the Longenecker History." Out of my own experience in writing the biography of Christopher Dock, I can readily appreciate his admitted uneasiness with having to say more often than he would have liked, "It is not clear . . ." or "It is not known . . ." I can understand why, in attempting to follow the changing constituency of this congregation, he says: "I have never worked so hard at deed records . . . [and at] piecing together the early families. . . . [This] probably also reflects the fact that I tend not to be satisfied until I have left no stone unturned to do a thorough and comprehensive piece of work." I strongly suspect that too many congregations have far too little documentation for their histories, oral or otherwise. How one wishes that every congregation would appoint a person to give attention to gathering and preserving the anecdotes and data that can be found.

James Lehman has struck a stride in congregational history research and writing that can well be emulated by congregational historians everywhere. He has avoided the tendency that some have for tedious statistics. He has proven his skill in putting such data in its context and combining it with the living reality of the congregation and its leadership so that Christ's Body, the Church, moves in flesh and blood.

—Gerald C. Studer

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The Germantown Mennonite Meetinghouse

In the beginning the Quaker and Mennonite settlers of Germantown worshiped together. But by 1690 Mennonites began to meet separately in private homes along the Germantown Pike and along the Wissahickon Creek. In 1708 the Mennonites built a log meetinghouse. The first baptismal and communion services were conducted in it. In 1725 the first Mennonite conference in America was held there, at which time the Dordrecht Confession of Faith was adopted.

In 1770 the log structure was replaced by the fieldstone meetinghouse still in use today. In 1908 a Sunday school room in matching style and material was added to the back of the building. The congregation at Germantown and the environment of the building have seen many changes over the past three centuries. But the meetinghouse remains a landmark of significance in our Mennonite denominational histories.

—Jan Gleysteen

When All Mennonites Celebrate History

The Historical Committee and '83

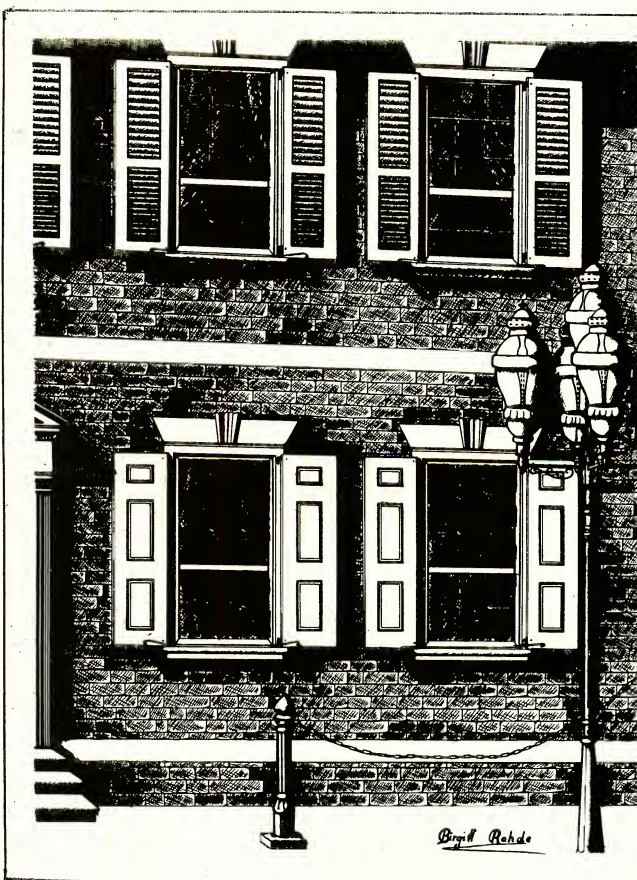
The anticipated Tricentennial Year is now reality. We are now 300 years old, this side of the Atlantic Ocean. Add another 150 European years, and we have a total, already approaching the 500 mark. We can hope that there are those among us who will celebrate our half-millennium birthday in A.D. 2025 (1525-2025), "if the Lord tarry."

"If the Lord Tarry." A.D. 2025 is only 42 years into our future—a future, however, that seems a millennium of light years away.

Most of us find it hard even to imagine 42 years into the future, given the uncertainty and fragility of the present world condition. Eschatology (hopes and thoughts about the future) flows in abundance, for church and the secular world alike. We worldlings have passed through and out of a long-lasting world, called the Modern Era, which we as Anabaptists helped launch in the 1500s, and which lasted until somewhere in the 1960s. We now live in the post-Modern Era, and have little idea of the spirit, substance, and structures of the era that is to follow. This is the time for eschatology, indeed.

"If We Are Faithful." Our forbears understood the signs of the time, and rested upon the premise that the original spirit, substance and structures of the People that God called out 2000 years ago, through the efforts of Jesus of Nazareth, is still foundational in 1525, in 1683, in 1983, and indeed, in 2025—"if the Lord tarry."

The Work of the Historical Committee. We have a rich history to fall back upon, and the Historical Committee, over the past two years, has been working quietly in attempting to gather the materials through each decade and year we have traversed as a Mennonite people, so as to chronicle our long sojourn. We have



Bethlehem, Pennsylvania

Based on the teaching of the Czech reformer Jan Hus, the Moravian Church was founded in 1457. The church experienced renewal in 1722 under the inspired leadership of Count Ludwig von Zinzendorf. On his estate in Saxony, the count established the town of Herrnhut (God's protection). From there the Moravians sent their missionaries to the American colonies, beginning in 1732. Bethlehem, Pennsylvania, founded in 1741, became the most important Moravian settlement in the colonies.

Bethlehem was a planned Christian community in which property and individual pursuits were subordinated to a common good, and the achievement of a spiritual ideal. "Choirs," or groups, were organized to encourage communal living. "Choirs" consisted of widows, single sisters, married men, children grouped for educational purposes, and so on. As the system developed, each choir tended to have its own residence.

Under Bishop Gottlieb Spangenberg, Bethlehem was organized as a "General Economy," a center of trade and crafts. The first industry in Bethlehem, a tannery, was erected the same year the Gemein Haus (Common House) was completed. The Moravian Church remained the municipal authority till March 21, 1845, when Bethlehem became a free borough in Northampton County.

Bethlehem will host the combined assemblies of the Mennonite and General Conference Mennonite denominations during the first week of August. If you plan to go, don't forget to take a stroll through historic Bethlehem, where the Central Moravian Church and the various residences still speak of a strong sense of mission and commitment.

—Jan Gleysteen

also worked hard at interpreting and promoting our history, reminding our people that it is God who has dwelled among us, and thus, we look to our past and fall back upon it.

As we necessarily fall back upon the best of our past—and the best of the history of God's people, wherever they may have dwelled, no matter their name—we also give ourselves and our future to the Lord of History, in committing ourselves currently to continuing faithfulness, as long as the Lord tarries.

The broad-ranging program of the Historical Committee during the past two years, focusing largely upon the Bethlehem '83 event, is manifest in many aspects of the Bethlehem Assembly and Conference directly, and in a spate of books and publications brought together to help undergird the whole of our Tricentennial celebrations—which

we hope will resound within every congregation.

—Leonard Gross

Which Tricentennial?

Three hundred years ago, our forbears sailed to this country in hope of establishing a "City of Brothers" where they could live peacefully. From the arrival of those first Mennonites in Germantown up to the present, we have tried to witness as a Mennonite community to a way of peace, struggling to maintain a sense of unity and peoplehood.

This year, 1983, is a historical landmark in that pilgrimage. In the past three centuries, many of our beliefs have been influenced by the changes around us but the essentials

of our faith remained unchanged. As we celebrate our past, in thankfulness to God, we need to be aware of the path ahead and keep looking for ways to live out the essentialness of our faith. In this tricentennial year, we need to learn to express to others our commitments to Christ's ways as they shape our daily lives—especially in terms of simplicity and non-resistance.

Our country is also celebrating the tricentennial as it commemorates the arrival of the first German immigrants to our shores. The government is using this occasion to encourage increasing political and military commitments to Western Germany. Governmental festivities in Germantown, Pennsylvania, as well as across the country, will emphasize the importance of these political relationships. As a climax to this year-long celebration, the

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United States plans to deploy a new contingent of nuclear missiles in Western Germany—forgetting that the first Germans who set foot here were trusting in the Prince of Peace as an alternative to world military might.

So where do our commitments lie? Which tricentennial do we choose to celebrate? It seems that our tricentennial celebration should be a reaffirmation of the basic tenets that those early immigrants lived out in simple faith. Just as in 1688, five years after their arrival, they declared themselves opposed to slavery, so are we today called to stand for our beliefs. Bethlehem '83 will be one way to become a city set on the hill, a light to the nations. As we work creatively to unite our hearts on issues confronting the church, we must keep Christ before us as an example of sacrificial love and as an alternative to the world's way.

But we must choose what our tricentennial response will be—both as a community of God's people and as individuals. Let us keep our history in mind as we try to answer faithfully to God's calling in our varied settings.

—Rachel A. Shenk

Mennonite Assembly Fifty-six Years Ago

As we look forward to our Mennonite gathering at Bethlehem '83, we are reminded of our historical roots that have now spanned 300 years on this continent. What has kept us together amid the changes around us? Our faith in God has been our mainstay throughout this time of challenges.

Our Bulletin this quarter includes segments of reports taken from The Lewistown Gazette (Thursday, September 1, 1927) which give a glimpse of the 1927 Mennonite Church General Conference in Belleville, Pennsylvania. These segments include an array of topics which show that whether in 1527, 1927, or 1983, we need to work at being the church where we are, as we respond continually and faithfully to God's calling.

Four hundred years after the initial publication of the Schleithem Confession of Faith in 1527, the Mennonite Church reaffirmed its endorsement of it at the Belleville Conference. Should this not continue to be our Confession of Faith as we meet again for Bethlehem '83 and grapple with the issues that confront the Church at this time?

The Belleville Conference is but one example from our past that contributes to the present and helps us interpret what God is calling us to as we walk into the fourth century of our Mennonite life together.

—Rachel A. Shenk

The Mennonites to 1927

The history of the Mennonite Church as it appears below [in excerpted form] was written for the General Conference at Belleville by Harold S. Bender, MA, ThM, professor of Church History and Biblical Languages at Goshen College, Goshen, Indiana.

The Mennonite Church has stood for over 400 years. In fact, it was the first organized Protestant church, its having been organized in January, 1525, before either the Lutheran or the Reformed state churches were definitely set up. The origin of the Mennonite Church is to be found in Switzerland. In the years 1523 to 1525 a small group of earnest Chris-

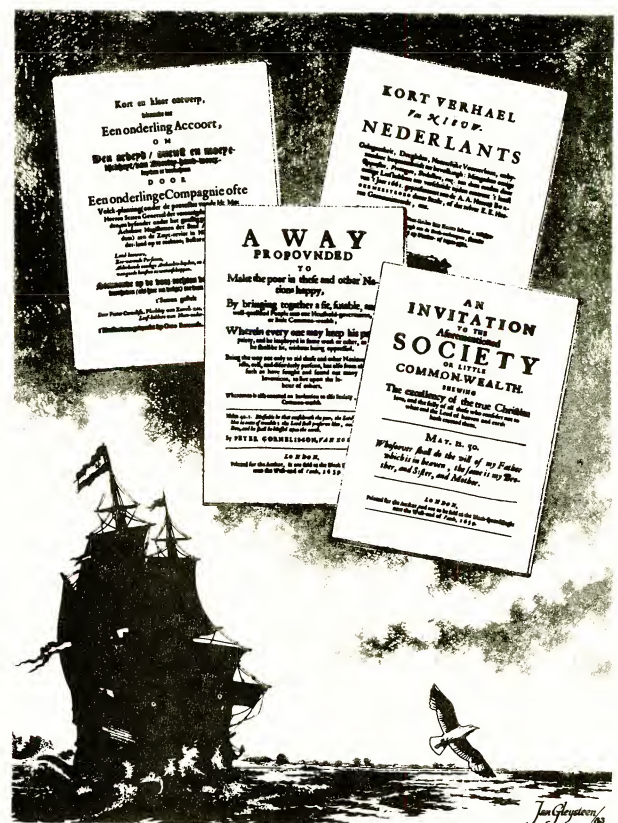
Before Germantown

This year we recognize the 300th anniversary of the first successful Mennonite settlement in the New World, at Germantown, Pennsylvania. There had been previous attempts to colonize on American soil, but they did not bear fruit. The trading post New Amsterdam on the Hudson (today: New York City) counted a number of Mennonites among its citizens, but we have no record of an established congregation nor of a continued Mennonite presence.

In 1659 Pieter Cornelisz Plockhoy of Zierikzee, Holland, proposed an ideal Christian Society to be established in the New Netherlands (present-day Delaware). Four years later, on July 28, 1663, the ship *Sint Jacob* dropped off forty-one persons, their farm implements and personal goods, on the banks of the Horekill, at a place they called "Swaenendael" (valley of Swans).

Unfortunately, their Christian experiment was short-lived. Within a year the British navy, ordered to destroy all non-English settlements along the Atlantic coast, leveled Plockhoy's colony "down to a very naile." More than thirty years later, Plockhoy, now old and blind, accompanied by his wife wandered into Germantown. The couple spent their final years among Mennonites who, in the meantime, had become more successful in planting a community in North America.

—Jan Gleysteen





The Arrival of the Concord

In 1681 the Quaker William Penn received a province in the New World from King Charles II of England in payment of a large debt the king owed the Penn family. The king christened it Penn Sylvania (Penn's Woods) over the vigorous objections of the modest Quaker Penn.

Penn and his aids actively promoted the virgin province among Quakers, Mennonites, Brethren, and Pietists in Holland, Germany, Switzerland, and in Great Britain. Penn personally visited the Mennonites and Quakers in the Rhineland and the Palatinate on two separate occasions. On June 18, 1683, thirteen Quaker/Mennonite families from the Krefeld area embarked at Rotterdam for London, where a Quaker merchant had booked passage for them on the *Concord*.

The *Concord* reached the one-year-old city of Philadelphia on October 6, 1683, from where the new arrivals walked seven miles through the woods to settle at a place they called German Town.

Today we recognize Germantown as the first permanent Mennonite settlement in America. The thirteen families, numbering thirty-three souls, also became the forerunners of more than seven million German immigrants in the years following. So great was their number that Benjamin Franklin and George Washington feared that the American colonies might become a German-speaking nation. Today the 52 million Americans of German descent form the largest single ethnic group, followed by 44 million Americans of Irish descent, and 40 million whose ancestors came from Britain.

—Jan Gleysteen

tians became dissatisfied with the slow progress and compromise of the Zwinglian reforms in Zurich, Switzerland, and when Zwingli finally decided that the Swiss Protestant Church should be a state church with compulsory all-inclusive membership with infant baptism required of all, and when he decided that it was impossible and therefore unnecessary to maintain a church composed of believers only, thus refusing to exercise Gospel discipline, this group of earnest Christians, small though it was, came together and set up a church of their own.

This church was to be composed of believers only. Only those could be admitted who had been converted and were baptized on confession of faith. In case a member became guilty of sin and refused to repent he should be banned from fellowship in the church. Thus their aim was to establish and maintain a pure church composed only of regenerate men and women dedicated to the holy living and the maintenance of a Christian life based upon the New Testament after the example of the apostles.

Their chief principle was absolute obedience to the New Testament as

the Divine order for the Christian church. Their chief emphasis was on personal experience of religion and holy Christ-like living. They denied the union of church and state, demanded toleration in religion, taught that the church must be pure from all evil. They laid much emphasis on the doctrine of love and taught and practiced a simple life, free from display, luxury, and vanity. In accordance with the teaching of the Sermon on the Mount, they taught nonresistance, declared war to be a sin which no Christian could participate in, forbade the swearing of oaths, insisted upon discipline in the church and taught the second mile religion. These were the leading distinctive doctrinal and ethical teachings of the founders of the Mennonite Church.

It should also be said that on the fundamental Christian doctrines they were thoroughly orthodox, evangelical and Protestant, sharing with all the evangelical denominations the deity of Christ, the Atonement, the resurrection, the Holy Spirit, judgement . . .

. . . The first Mennonites who came to America were Swiss and South German Mennonites who

founded Germantown, Pennsylvania, in 1683. As the years went on they settled in large numbers in Bucks, Montgomery, Chester and Berks Counties where there are still 3,000 members, chiefly in Bucks and Montgomery Counties. A large settlement was also made in Lancaster County, beginning about the year 1713. Today there are about 10,000 members in Lancaster County alone. The excellence of the farming of these Mennonite settlers has been too often praised to need a repetition here. It is no wonder that Lancaster County has become known as the "Garden Spot of America." . . .

. . . Although the settlements of the Mennonites in various sections of the United States had early organized themselves into Conferences, it was only in 1897 that steps were taken to organize a national General Conference. Both Mennonite and Amish Mennonite groups have affiliated in this general movement under which the general work of the Mennonite Church is carried on in such organizations as the Mission Board, the Publication Board, the Board of Education, etc. . . .

—Harold S. Bender, 1927

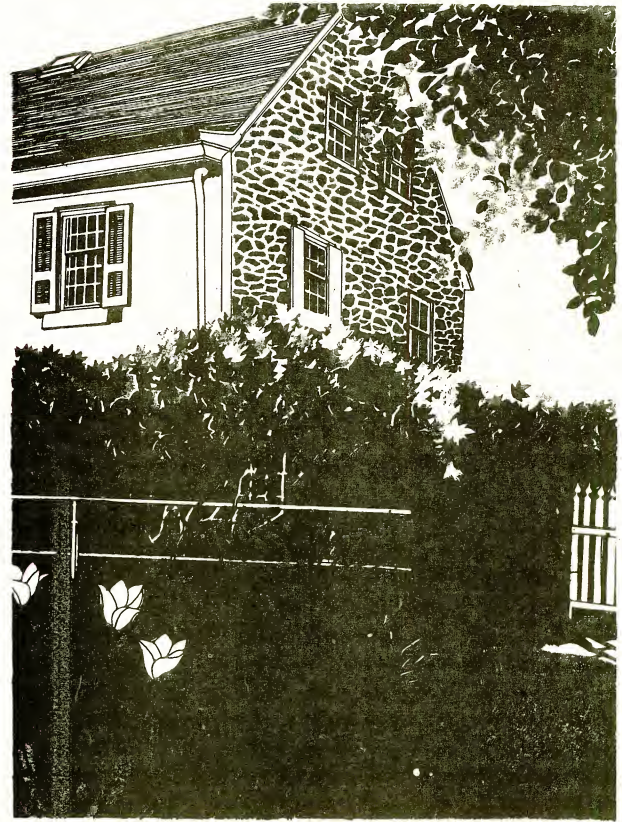
The Wyck House

The oldest house in Germantown is the Wyck House. From its beginning in 1690 until 1973 it was owned, and lived in, by nine generations of the same family, a record with few parallels in the history of Great American Homes.

Wyck House is located one block south of the Mennonite meetinghouse on two and a half acres of land, a remnant of the original twenty acres of wooded property. Also on the premises are a smokehouse, a carriage house, and an icehouse. The barn, built in 1796, still standing, is no longer part of the Wyck property. The garden is important because of its old-fashioned roses, rare shrubs, fruit trees, and herbs placed according to plans sketched out in old family papers.

Wyck House, which is on the National Register of Historic Places, is currently administered by a Mennonite couple, assisted by numerous knowledgeable helpers. A tour of Wyck House is well worth your time.

—Jan Gleysteen



2000 Attend the Opening Session

Declaring that the maintenance of a plain church was not only scriptural, but essential in the spiritual growth of the Mennonite Church during the 400 years of its history, Reverend S.E. Allgyer of West Liberty, Ohio, addressed a gathering of over 2000 people at the closing session of the Fundamentals Conference, held Sunday afternoon and evening in the large auditorium tent on the grounds adjoining the Mennonite Church just east of Belleville. This conference was the opening event of a series of meetings, which culminates in the General Conference of the Mennonite Church of the United States and Canada, Wednesday, Thursday, and Friday of this week, when 5000 delegates are expected to be in attendance from all parts of the countries.

Already the vanguard of the great gathering is arriving, and cars from six or more states were to be seen on the grounds, a beautiful spot overlooking part of the famed Kishacoquillas Valley, ideally situated for

the purpose. The large tent will seat upward of 3000 people and today a microphone system is being installed which will carry the speaker's voice not only all over the tent, but will enable other hundreds outside of the tent to hear. A natural slope of the ground enables all parts of the audience to have a clear view of the platform.

Five acres of ground in the field give ample parking space and a well-organized corps of attendants see to the proper placing of the cars so that exit may be had at any time, and with one-way traffic maintained around a large loop on the grounds the minimum congestion of traffic will result, even when the great crowds arrive later in the week.

With true Mennonite hospitality, a restaurant tent is provided to feed the visitors from the distance as well as all others between sessions. Sunday evening several hundred had supper there. A cafeteria system is used and vast throngs can be handled in a short time. Great stacks of tin cups are in evidence to serve delicious soup and coffee, and 40,000 plates have been bought. A few large kettles provide facilities for cooking the soups and coffee; they being

heated with steam from a boiler located nearby. The visiting delegates from a distance are housed in homes in the vicinity and will be lodged as far away as Reedsville, Milroy, Burnham, and Allensville. Breakfast, however, is being served every morning for these visitors in the restaurant tent.

Rev. Paul Erb, Dean of Hesston College, Addresses Youth of the Church

In a ringing challenge to the young people of the Mennonite Church to accept the program of the church, Rev. Paul Erb, dean of Hesston College, Hesston, Kansas . . . said . . . "Let us consecrate ourselves that the simple faith of the New Testament as exemplified by the Mennonite Church does not perish from the earth . . . How to apply the principles of the gospel to the ever changing life of today is a challenge that thrills me. Twenty years ago, the ground at a Mennonite General Conference would not have been surrounded with automobiles. Will the day ever come when it will be necessary to provide a landing

field for the Mennonites to come to the General Conference in airplanes? Don't be too sure that it will not," said Rev. Mr. Erb.

"Our church does not place a premium on ignorance. The church sees that there is no conflict between knowing and believing," he said in speaking of the schools provided for the young people of the Mennonite Church. "It is a challenge to us to enlarge and enrich our lives through education as a supplement to the spiritual life. Another challenge is to keep alive the knowledge of the history of our people and of our church."

"The program of the church for the young people provides a wide opportunity for service. Doors are open at every hand. The church has confidence in its young people. The challenge to us is to step into the open doors, to build and not to tear down in the life of our church. Let us consecrate ourselves that the simple faith of the New Testament as exemplified in the Mennonite Church does not perish from the earth," he said in closing.

The meeting Monday evening was in charge of Rev. O.O. Miller of Akron, Pa., financial agent for

Goshen College. Rev. Simon Kanagy of Chicago had charge of the opening testimony and praise service. Rev. Chester Lehman, dean of the Eastern Mennonite Bible School and College, Harrisonburg, Va., led the singing.

Rural Community

Thing of the Past

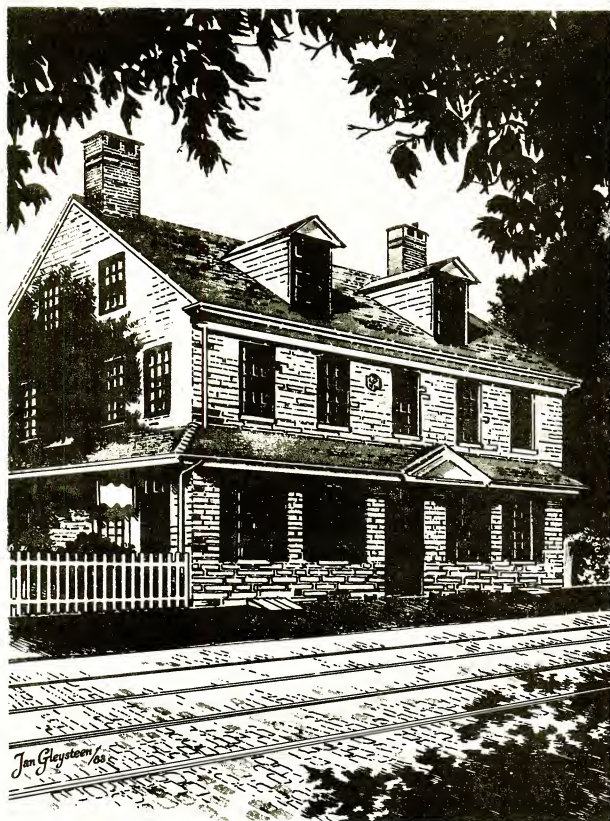
Rev. I.W. Royer, secretary of the board, of Orrville, Ohio, gave a report of the statistics of the Sunday schools of the Mennonite Church.

"There are no more rural communities," he declared, adding, "There is hardly a farmer who is restricted to his farm for a week any more, as there was 20 years ago. With modern methods of communication and transportation they come into contact with the world almost daily and the statistics show that 52 percent of them go out into the world each day without family worship," he said, citing the need for deeper devotional family life as the principal means of Christian training, rather than depending on the children getting it only in Sunday school.

Reaffirm Belief in the Old Doctrines

The Mennonite Church of the United States and Canada through the General Conference assembled at Belleville Thursday reaffirmed its belief in the Confession of Faith, first published by the South German and Swiss brethren in 1527, just 400 years ago this year, the beginning of the Mennonite Church. The conference adopted the following resolution in commemoration of the 400th anniversary of the establishment of the faith of the church and the confession of faith in America, 200 years later.

"Resolved: That the record of the action of the Swiss and South German brethren in 1527 in publishing the first Confession of Faith and the record of the Pennsylvania brethren in the Franconia District in 1727 in publishing the Dort Confession of Faith in America be spread upon the minutes of this conference for the purpose of confirming our faith and making permanent the record of these historical events."



The Johnson House

Located along Germantown Avenue on the corner of the old Abingdon Road stands the Johnson House, a striking example of colonial Germantown architecture. The house was built between 1765 and 1768 by John Johnson (Jansen) as a wedding present for his son.

John Johnson Junior, a tanner by trade, and his family lived here, enjoying the peacefulness of (still rural) Germantown, and in peace with his Quaker / Mennonite / Brethren neighbors. That peace was rudely disturbed early in the morning of October 4, 1777, when George Washington's rag-tag army of patriots marched through town to attack the British in Philadelphia. Concentrated fighting broke out and quickly engulfed the new stone meetinghouse of the Mennonites, the Johnson house, and the other homes along Germantown Avenue. The patriots commandeered most of the family's food supplies, but the Johnsons offered no resistance, remembering that Christ's teaching did not allow them to fight for one's property. The scars of the Battle of Germantown are still visible on the building.

In 1980 the well-preserved Johnson house was donated to the Mennonites. It is now open to the public.

—Jan Gleysteen

The Concord Schoolhouse

Steps toward the establishment of the Concord Schoolhouse began in March 1775 when residents of Upper Germantown met to discuss the need for a school in their area. The Union School in Lower Germantown had begun classes in 1759 providing an English education for the Germantown students, but "Taking into consideration the Distance and particular Inconvenience Through the Winter Season of Sending their children to the Lower School . . ." the residents of Upper Germantown decided to begin their own school.

By autumn 1775 the building was completed and filled with sounds of anticipation as the students, eager to learn, met with their new schoolmaster. Located on a corner of the Upper Burial Ground, across the street from the Johnson House, and two blocks north of the Mennonite meetinghouse, the school was ideally located for the Mennonite families of Germantown, many of whom played an active role in the school.

Education was always an important part in the life of the Quakers and Mennonites in Germantown. A school for the German-Dutch immigrants was begun in 1702 by Francis Daniel Pastorius, several years after their arrival. Later, Christopher Dock, the Mennonite schoolmaster from Skip-pack, spent four summers in Germantown, presumably teaching at the old log meetinghouse. Twenty years after his death, his book on education was published by one of his former Germantown students, Christopher Sauer, Jr. From its slight elevation overlooking Germantown Avenue, the Concord Schoolhouse continued in this tradition of providing an education for many children.

—Marcus Miller



Set Record for Feeding Thousands

To the lay mind the work of feeding 5000 people for three days may seem like a tremendous and well-nigh impossible accomplishment even comparable to the Biblical narrative of the feeding of the thousands with the loaves and the fishes, yet that is what was accomplished at the Mennonite Conference last week.

Every day of the conference, for three meals each day, the Belleville Food Committee under the direction of Samuel Esh, chairman of the committee, aided by 150 helpers, fed over 5000 people in less than 25 minutes.

Twenty-three minutes is exactly the time that was required to provide the 5000 with their meals. Lining up on one side of the dining tents, the crowd was put through the long cafeteria-style tent in just 25 minutes.

Everything that goes to make Big Valley famous as the home of excellent cooking, from soup to nuts was given the vast mass without a hitch or anything to hold up the

work.

Among the equipment secured for the occasion were 40,000 plates, 6000 spoons, and 6000 cups.

Just a part of what was consumed during the conference is itemized as follows:

1500 pounds of frankfurters, 1000 pounds of boiled ham, 800 pounds of bologna, 1000 pounds of cheese, 452 pounds of prunes, 350 pounds of coffee, 1440 boxes of rice flakes, 400 pounds of oatmeal, 400 pounds of germ, 600 pounds of crackers, 200

gallons of milk, 75 gallons of applebutter, 600 pounds of butter, 1500 loaves of bread, 7200 buns, 7200 cookies, and one whole beef.

In one meal the vast throng consumed 300 gallons of vegetable soup and 300 gallons of beans. The above is just a portion of what was secured to successfully feed the thousands throughout the length of the conference.

By Abe Hallman

Individuals Who Have Influenced Our Christian Lives

Our faith is shaped through our encounters with God's people. Here, several persons reflect on this theme as they look at their past.

Dwight Roth, who conducted the interviews and wrote the introductions, has done extensive work in collecting reflections on our church's recent history. He is currently head of the Department of Sociology at Hesston College.

—R.S.

Abe Hallman was born in 1905 in Kitchener, Ontario. He graduated from Goshen College in 1931 and has been employed at Miller, Hess and Company in Akron, Pennsylvania since 1933. In addition, he has served on the Board of Directors of Mennonite Mutual Aid and on the Mennonite Board of Education.

He is a member of the Forest Hills Mennonite Church, Atlantic Coast Conference, and lives with his wife, Lois, in Akron.

Two persons that influenced me greatly in my earlier years would be Sanford C. Yoder (1879-1975), President of Goshen College and

Dean Noah Oyer (1891-1931) of the same institution. I came to Goshen in the fall of 1925 to finish my last two years of high school in the Goshen Academy. The first two years of high school had been taken by correspondence, studying mostly during the long winter months in Guernsey, Saskatchewan, Canada.

Although as a boy in grade school our family had lived in Goshen, then also in Alabama, and Louisiana, this entrance into the Goshen educational environment found me at a very impressionable age. I suppose, therefore, that I may have idealized these men more than I would now at this stage in my life. But, of this I am not sure, because my appreciation of their character was enhanced as I matured.

One thing that impressed me about Sanford C. Yoder was his strong belief that the Mennonite Church needed a Christian college. This was in the face of the frustration and despair that engulfed Goshen in the twenties, and the financial difficulties in the thirties. He kept a positive attitude toward the future. He also absorbed the animosities from within the Church that focused on him because of his

position as President. He kept his cool, constructive composure in the midst of criticism. He brought a team of people together that developed into a strong and loyal faculty. This took tremendous faith and courage and I admired him for that.

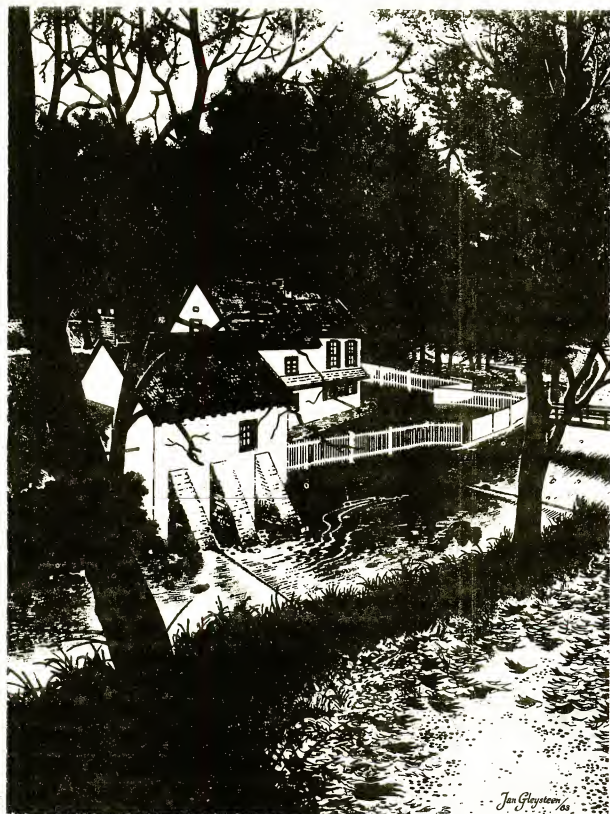
Despite the many college and church related pressures he was very personable and friendly. He made everyone feel he had an interest in their spiritual well-being and progress as an individual. I needed that and appreciated it. He also had a good sense of values. Instead of despairing because of the restrictive economic circumstances of the thirties, he saw it as an opportunity for spiritual growth. In fact, one of his observations was that probably individuals could benefit from an economic depression every generation so as not to be absorbed in the very materialistic value system prevalent in North America. He was an avid lover of nature and could talk endlessly on the grandeur of the Rocky Mountains and about God's magnificent handiwork in the world He had created.

Dean Noah Oyer was a quiet, mild-mannered man, but he was always available. He was a very sen-

sitive and intelligent person, who probably communicated as much by listening as by talking. He had a keen sense of awareness of what was happening both at the college and in the world at large. His concept of Christianity was more as a way of life than as a theology. He would talk more of Jesus as Lord than Jesus as Saviour. He would talk more about following Christ on the road of life with all of its hazards, rather than Christianity being an escape from the hurts of life. This was in contrast to some more frothy expressions of Christian experience. He truly cared deeply for people. You felt his concern for depth of spiritual commitment.

I think I was influenced greatly by Noah's teaching on applied Christian ethics. Honesty and reconciliation were his fundamental values that I have strived to live by. He died at age forty, leaving a family of three small children. We were saddened at the time, but it takes a lifetime of living to feel the seeming tragedy of his early death.

In 1933, two years after graduation, I started working for Miller, Hess and Company and have been with this company in some capacity



The Rittenhouse Homestead

Nestled in a valley among the trees of Fairmont Park lies the home of William Rittenhouse. Born in Germany, but a naturalized citizen of Amsterdam, Holland, Rittenhouse (Reddinghausen, Rittenhuyzen) and his family arrived in Germantown around 1690. With his son Nikolaas and three other partners, William built a paper mill on a tributary to the Wissahickon. This mill produced the first paper made in the American colonies. Rittenhouse was elected to be the first minister of the Germantown congregation and continued to serve in this position until his death in 1708.

Floods washed out the mill on two occasions; the second time it was not rebuilt. Still standing are the original home and outbuildings built in 1707 and 1713 in typical Palatine German style with steep roofs, narrow casement windows, and dutch doors. One can well imagine a lively Mennonite *Versammlung* being held in these quarters in the years before the first log meetinghouse was built.

The Rittenhouse Homestead is now owned and managed by the Germantown [Mennonite] Corporation, and is open to the public.

—Jan Gleysteen

ever since. This brought me into a close working relationship with a third person, Orie O. Miller (1892-1977), who was quite influential in the life of many Mennonites of my generation. As I reflect on his life, and what that may have taught me, I think of one word—innovator. Orie Miller started more church activities than any other person I know. He had the ability to get people involved and committed; and then he moved on to the next project. He was well aware that there was risk involved, but that was a stimulant rather than a deterrent. When mistakes were made, he wasted little time justifying what was done. He simply tried to learn what he could from the experience and moved on. I admire the ability to live like that.

All three of these men, Sanford Yoder, Noah Oyer, and Orie Miller, were constant readers of the Scriptures. They seemed to catch the broad principles that God established for productive, fulfilled living. Their ambition and desire was to reflect what they understood to be the will of God for them, and to be obedient to that vision. God seemed to honor their desire.

Without a doubt, these men helped me find and develop my commitment to God. Hopefully, my life has been more productive because of these examples of how God works through us as individuals.

By Tim Mast

Tim Mast, born in 1903, spent the first two decades of his life on a prairie farm near Minot, North Dakota. Mast, who now resides near Coatesville, Pennsylvania, is a member of the Sandy Hill (Atlantic Conference) Mennonite Church.

Two key traits of the Christian life are a concern for the suffering of humanity and the practice of a simple life. Linked to this is the practice of nonresistance. I want to reflect upon four men who helped me to develop these traits.

The preaching of Mennonite evangelist S.E. Allgyer (1859-1953) helped me to be concerned about suffering. In 1916, when I was 13 years of age, Allgyer held revival meetings in the Fairview Mennonite Church near Minot, North Dakota. He preached from Isaiah 53 regarding the suffering nature of Christ.

On the final evening of his revivals he emphasized, "Young man, take heed of thyself and the Gospel." This last point was taken from I Timothy 4:16. Allgyer's messages helped me to see that Christ suffered and, therefore, we should try to do something about suffering in the world. That's why I now donate to the Cancer Fund, the Heart Fund, and the Association for the Blind.

Also, the life of Milo Kauffman, born in 1898, caused me to be more aware of suffering. He worked in Chicago during the 1920s and 1930s, helping the poor and destitute. Milo got down in the gutter with the outcasts of society. Also, he came out of the prairies of North Dakota, where he didn't have much, to become president of Hesston College. To do that, somebody suffered, somebody went without food, somebody went without sleep, somebody prayed a lot, somebody knew his God! Milo's willingness to suffer and sacrifice was a good example for me.

L.A. Kauffman (1881-1955) was another man who had a significant influence on me. L.A. was a minister in the Dakota-Montana Conference who helped me in my understanding of Christ's concern for humanity and

The Hans Herr House

Swiss Mennonites arriving in the New World after 1700 found the lands around Germantown and north along the Skippack and Indian creeks already taken. So they moved on to pioneer in what is today Lancaster County.

Among the first group of settlers in 1710 were Hans Herr, his wife, and children. Herr is believed to have come from Sankt Gallen in Eastern Switzerland from where he was forced to flee to the Palatinate when he was in his late thirties. Now, at the age of 72, war and persecution forced him to leave again, this time across the ocean. The aged patriarch proved to be a real blessing to the pioneer community. For fourteen more years, till his death in 1725, Hans Herr pressed the stamp of his Christian principle and practice on the fellowship.

Christian, one of Hans Herr's seven children, built the Herr House along Conestoga Road in 1719. It was the first house built of stone in that part of the country. Still standing, it is the oldest dwelling west of Germantown.

The Hans Herr House, beautifully restored, is administered by the Lancaster Mennonite Historical Society, and open to the public. Signs along the county's major highways will point you in the right direction.

—Jan Gleysteen





Jan Gleysteen/68

The Funck Mill

The Funcks were a Swiss Mennonite family from Knonau, close to Zurich, who were forced to flee to the Palatinate, where they lived during the 17th and 18th centuries. In 1719 Heinrich Funck came to America and settled along the Indian Creek in Franconia Township, some twenty-five miles north of Germantown. He married Anna Meyer and they became the parents of ten children. Heinrich was a farmer and a miller, as well as one of the five original bishops to administer the pioneer congregations. Funck died in 1760, but the mill he built along the Indian Creek still exists.

Heinrich Funck wrote two books. His first, *Ein Spiegel der Tauffe* (*Mirror of Baptism*), was printed and published by Christopher Sauer in 1744. It was not as much an academic treatise as it was a guide to establish the young American brotherhood more deeply in the faith of our fathers. It may be that Funck was troubled by the strong emphasis on immersion as the only mode of baptism as held by the German Baptists. Funck's *Mirror of Baptism* was reprinted four more times in German, followed by three English editions.

Funck's second book was called *Eine Restitution* (*A Restitution*), a monograph of how Christ fulfilled the law and the prophets. Left as an unpublished manuscript at the time of his death, his children arranged for its publication in 1763.

Funck was among those early leaders who arranged for the translation and publication of the 1748 *Martyrs Mirror*. Both he and Dielman Kolb carefully checked and proofread the pages as they came off the press at Ephrata.

One descendant of the Franconia miller/bishop was John F. Funk, who was born in eastern Pennsylvania but lived most of his life in Elkhart, Indiana. As a writer-publisher Funk made a great impression on the Mennonite Church. In 1908 Funk's paper, the *Herald of Truth*, was combined with the more recent *Gospel Witness*, to become the *Gospel Herald*, seventy-five years old this year.

—Jan Gleysteen

Christ's simplicity. At a conference discussion in 1936 in Casselton, North Dakota, L.A. emphasized the point that Jesus' life was so simple that He didn't even have a home on this earth, even though He could have called angels down from heaven to build Him a house. L.A. reaffirmed for me that Christ cared for those who were hurt and lonely, the downtrodden, the blind, and the lame. Christ understood what hurt humanity and He felt for them. He didn't want to put a yoke upon them; He wanted to get them away from their yoke and burden.

My father (I.S. Mast, 1874-1955) was a Mennonite minister and bishop in the Dakota-Montana Conference through the first three decades of this century. He used to tell a story about a Quaker farmer by the name of Sharpless. This story helped me to understand the idea of nonresistance. The story suggests that one night Sharpless caught one of his hired men stealing meat from his basement. The hired man tried to apologize but Sharpless refused to accept the apology. Instead, he replied, "Don't apologize. Thy poverty has caused thee to steal. You

taught me a lesson. You broke the law by stealing my food. But, I too broke a law by not paying you enough to keep you from your poverty." To me, that story, told by Dad, illustrates well the idea of nonresistance.

News and Notes

A 1000-page compilation of basic Amish and Amish-Mennonite genealogy in America is in its final stages and is to be published later in 1983. Hugh F. Gingerich and Rachel W. Kreider have culminated their hobby of many years by outlining 140 Amish surname-families (Yoder, Miller, Troyer, Schrock, etc.) from earliest settlement dates to about 1850, an arbitrary cut-off date that can be reached by most people seeking their ancestral roots. By the use of coding, a great deal of information can be given in a single line, showing the paternal descent, vital data, intermarriages, etc., as well as locations of the family at different times (based on census records). A system of question marks indicates

degrees of insufficient evidence. Dr. Gingerich, with his training and scientific experience in positing and examining theories, is uniquely fitted to present this overall picture of complex Amish relationships and has uncovered discrepancies that the pursuit of only one family line might not find. Every name in the book, including footnotes, will be found in one of the indexes, including a list of women whose maiden names are unknown. The book is sponsored by Amish of Lancaster County and will be published by an Amish printer.

—Rachel W. Kreider

Compiled by Ivan Nunemaker, a new pamphlet is just out which lists all the residents of Elkhart County in 1850. The names are organized according to the 1850 Census-Schedule of Elkhart County, Indiana.

This pamphlet is available from the Archives of the Mennonite Church, 1700 South Main Street, Goshen, IN 46526 at the cost of \$10.00 plus \$1.00 for postage.

Recent Publications

(1979-1981)

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Brightwell, Patricia. *Our Brechtbill/Brightbill Kreider and Landis Ancestors*. Fountain Valley, California. \$20.00. Order from author, 18962 Persimmon St., Fountain Valley, CA 92708.

Brubaker, Calvin B. *The History and Genealogy of the Brubacher Brubaker Families in Waterloo County* . . . Kitchener, Onatrio, 1975.

Brubaker, Mary S. *Mauch-Brubaker Families of the Page Valley of Virginia: A History and Genealogy*. Malcolm E. Ruffner, 1980. \$22.00. Order from Mrs. John D. Spitler, Luray, Virginia, 22835.

Gilreath, Amelia C., Compiler. *Shenandoah County Virginia: Abstract of Wills 1772-1850*. Nokesville, Virginia, 1980. Pp. 329. \$30.00.

Hartman, Ruth B. *Never Give Up; God is Faithful: The Life Story of Walter Ervin Hartmann (1893-19—)*. Harrisonburg, Virginia, 1980. Order from author, 1073 Mt. Clinton Pike, Harrisonburg, VA 22801.

Hawbaker, Gary T. and Groff, Clyde L. *The New Index: Lancaster County Pennsylvania Before the Federal Census, Vol. I* . . . Hershey, Pennsylvania, 1981. \$11.00.

Johnson, Arta F. *People of the Palatinate*. Columbus, Ohio, 1981. \$2.50. Order from author, 153 Aldrich Road, Columbus, OH 43214.

Kessler, Leonard and Ruby. *Footprints of the Sand Creek Church*. Sawyer, Kansas. \$7.00. Order from authors, RT. 1, Box 37, Sawyer, KS 67134.

Kinsinger, Lydia. *An Amish Widow and Her Family*. Salisbury, Pennsylvania. \$1.25. Order from Nancy Kinsinger, R. 1, Box 310, Salisbury, PA 15558.

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The Dielman Kolb House

Dielman Kolb was born in 1691 in Wolfsheim in the Palatinate, halfway between Bingen and Alzey. In 1714 he married Elisabeth Schnebeli (Snaveley) of Mannheim. Three years later Dielman, Elisabeth, and their young daughter migrated to America. They sailed on March 21, 1717, to arrive in Philadelphia on October 10. From there the Kolbs continued to the Salford area, where they settled on a 500-acre tract.

After living in a log cabin for some time, Dielman built a fieldstone house on the Skippack road near Lederach. Its architecture resembles that of the Lower Rhine Mennonite homes. Along with his neighbor, the bishop/miller Heinrich Funck, Dielman Kolb founded the Salford congregation in 1738, and served that church as a preacher till his death in 1756.

By 1745 there were few among the Mennonites in Colonial Pennsylvania who could still read Dutch. And so the most important source book to the Mennonites, the *Martyrs Mirror*, was no longer accessible to them. In the fall of 1745 Jakob Gottschalk, Heinrich Funck, Dielman Kolb, and others wrote a letter to the Mennonites in Holland for assistance in the translation and publication of a German edition.

The Dutch were slow in responding, and as it was, their response was not very helpful. But in the meantime Funck and Kolb had made their own arrangements with the brethren at the Ephrata Cloisters. Besides the translator, the brilliant scholar, Peter Muller, fifteen men were assigned to the task: nine in the printshop, and six to make the paper.

Kolb and Funck had such a love for this project that they gave much time and labor to it, checking each of the 1,512 pages for errors and comparing them against the original Dutch for accuracy of translation. It took three years. Since then there have been at least six reprints of this great work, as well as a dozen English printings.

The Kolbs' only child, Elisabeth, married Andrew Ziegler, the bishop at Skippack.

—Jan Gleysteen



Jan Gleysteen '88



Christopher Sauer's Printshop

Living among the Mennonites and Quakers of colonial Germantown was the noted Dunkard printer and publisher Christopher Sauer. In 1837, after fourteen years of pioneering and small-scale farming, Sauer began his notable career as the first German language printer and publisher in America. In his weekly newspaper widely circulated among the Pennsylvania Germans, Christopher spoke boldly against war, violence, and slavery, and for friendly relations with the Indians. The Sauer Press printed and published the first Bibles in the New World. The same press, later managed by son Christopher Sauer II, produced three editions of the *Ausbund*, two other Mennonite classics, as well as the writings of the good schoolmaster on the Skippack, Christopher Dock. Most likely the elder Sauer and Dock had known each other already in Germany, since both came to Germantown from near Laasphe in the Sauerland, not far from where Alexander Mack founded the Church of the Brethren.

The peace-loving Sauers and their press fared badly at the hands of George Washington and his patriots, who had no patience with stupid Germans who refused to fight or to contribute willingly to the war effort. The Sauer house was emptied to the bare walls, and then sold as well. The elder Sauer was only allowed the clothes on his back, and, after some pleading, his spectacles. But even cruel treatment, and losing everything they had lived and worked for, failed to turn the Sauers away from a firm belief in Christ-like nonresistance.

—Jan Gleysteen

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Book Reviews

Amish Life. Hutterite Life. Mennonite Life. By John A. Hostetler. Scottdale, Pennsylvania / Kitchener, Ontario: Herald Press, 1983. Color illustrations. Pp. 48. \$4.95; in Canada, \$9.95.

The widely known and esteemed author of the long popular series that has been featured in the turnpike gift shops and in bookstores everywhere has here rewritten the text and issued a beautifully new wider-format paperbacked series of books that is a credit both to the author's

profound understanding of these expressions of Christian faith and to the branches of the Anabaptist-Mennonite traditions which he describes. Dr. Hostetler is professor of Anthropology and Sociology at Temple University in Philadelphia. He stems from an Amish family himself and has become the greatest living authority on both the Amish and the Hutterites. He has also issued full length books on the Amish and the Hutterites, has assisted in the production of documentary films on each, and is in continual contact and interaction with their scattered communities across the United States and Canada.

These books are gems of brevity and comprehensiveness as well as attractiveness, covering such facets of each fascinating sub-culture as, concerning the Hutterites, for example, A Communal People, The Bruderhof, Origins and Migrations, Women in Colony Life, Training and Nurture, Art and Humor, Problems in Colony Life, and Stability and Survival. Many of the full-color illustrations look idyllic yet the text addresses the realities of each group's life and practice.

—Gerald C. Studer

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Mennonites and Professionalism: Beginnings in Lancaster

Noah Good: The Formation of Lancaster Mennonite School

Noah Good was born in 1904 near Bowmansville, Lancaster County, Pennsylvania. In 1928 he graduated from Elizabethtown College with a Bachelors Degree in education, received a Masters Degree in education in 1945 from the University of Pennsylvania, and did work toward a doctorate. Noah taught and served as principal at the Caenarvon High School, Morgantown, Pennsylvania from 1929-1942. He was called to be the first dean at Lancaster Mennonite (High) School (LMS) in its opening year, 1942, and worked there as a dean, principal, and teacher until 1977. Below, Noah reflects on the formation of LMS and the first year of its operation. In addition, he reflects on his service generally in Mennonite Church related assignments.

Noah and his wife, Mary Elizabeth (Lutz), live on the edge of Lancaster and are members of the Ephrata Mennonite Church, Lancaster Conference. Formerly, he was married to the late Ella Shenk.

—Dwight Roth

As society was becoming more complex in the late 1930s and early 1940s, more and more Mennonite young people were completing their high school education. Within Lancaster Conference, there were two groups of people with distinct attitudes about where this education should take place. One group felt that Mennonites should be educated in the local public schools, grades 1-12. This group was comprised of people who were quite influential in local politics; they were school board members, road supervisors, and

served on the election boards. These people felt it appropriate for their children to receive their high school diploma from the local, public schools.

Based upon the sentiment of the group which disapproved of public high school education, a petition was drawn up by a few men in Lancaster Conference in 1941. The petition called for the formation of a Mennonite high school in Lancaster County and was given to the Bishop Board of Lancaster Conference at their annual meeting in 1941. The Bishop Board appointed a study committee to explore the issues stated on the petition to see if there was enough support for starting a Mennonite high school in the Lancaster area. After a positive report came back to the Bishop Board, the latter group selected a list of names from Lancaster Conference membership: from this list a Mennonite school board was elected by the local areas in the conference.

The second, and larger segment of Lancaster Conference, felt that eight grades of education was enough and if their children were to complete high school, then it should be done in a Mennonite-sponsored school, distinct from the public schools. This second group of people were concerned about Mennonite students taking part in public school activities such as plays and sports. In addition, they were concerned about Mennonite youth dating and marrying non-Mennonites. And the public school classroom in itself was an issue. There was the question of the flag salute and the influence of some non-Mennonite teachers who opposed our beliefs (especially non-conformity and nonresistance) and even made fun of these beliefs.

One of the first tasks of this school board was to call a group of three administrators: a principal, a dean, and a secretary-treasurer. I was ap-

proached as to my willingness to be the dean. At that time, it didn't look too attractive to me. I liked it as principal in Morgantown. But my good wife thought that when the church calls, we should respect that and we prayed over it. We visited the land where Lancaster Mennonite (High) School (LMHS) now stands and I thought, 'this isn't for me'. The land was grown up in weeds and briars and the buildings were run down. This site was previously used by an Episcopalian boarding school and later the Pennsylvania State Police as a barracks. I saw the house where we would probably live: one room had a pile of earcorn in it, another room contained a pile of bagged fertilizer. But we decided to accept this call and have not regretted it.

Besides myself as dean, the school board called J. Paul Graybill (minister and later bishop of Weaverland District) to be the school's first principal and Clyde B. Stoner was named secretary-treasurer.

Before deciding favorably to buy the above mentioned grounds for the school the administration checked over some 20 different sites. Finally,



Noah Good.

the board bought it—80 acres for about \$40,000. In those days that seemed like a huge amount of money but, of course, today such an attractive deal would be out of the question.

We had some problems in getting the site ready for the opening of school in the fall of 1942. It was in the midst of World War II and building materials were controlled and scarce. We had to get special permits in order to obtain these materials. But we started on our scheduled date with seven faculty members and 160 students. The faculty, besides the three administrators already named, included John S. Wenger (math), Edna Wenger (languages), Lois Garber (English) and Leah Kauffman (matron for the girl's dormitory). We also employed Samuel Ressler as caretaker for the grounds and Kenneth Fisher, an older student, as hall manager for the boys dorm.

My work as dean included working with curriculum, assigning subjects to teachers, registration of students, making sure that students met graduation requirements, presenting diplomas at graduation, and disciplining students. The principal was overseer for the religious life of the school and taught Bible.

In terms of hiring faculty, the administration and school board of LMS was concerned with church loyalty more than it was with academic standards. Still, we tried to employ only persons who would have qualified for teaching in the public schools, although the state of Pennsylvania didn't require this. The faculty members were paid about two-thirds of what they could have received at the public schools. The state board of education gave us "approval status" that first year and later we received full accreditation.

Almost all of our students that first year were Mennonites. We also had a few Beachy Amish students enrolled. We graduated 16 seniors in our first commencement in the spring of 1943. Our number of

seniors was low because parents tended not to want their students graduating from this relatively unknown school. Within the next few years our number of graduating seniors rose.

We had good local non-Mennonite community relations as we started LMS and this has continued to be true. During the first year, one of the local newspapers wished us well in an editorial in addition to hoping we would maintain our Mennonite farm tradition by promoting agricultural courses.

Sam Wenger: A Mennonite View of Law

The practice of being a lawyer and the use of law was traditionally taboo in the Mennonite Church. Sam Wenger, born in 1903 near Ephrata, Lancaster County, Pennsylvania, broke with this tradition in 1937 when he received a law degree from Temple University. For many years, Sam was one of the only lawyers in the Mennonite Church. Today, he is semi-retired from the law firm of Wenger, Byler, and Thomas. Below, Sam reflects upon his career as a lawyer and how Mennonites have changed their views of law since the 1930s.

Sam lives with his wife, Ella Mae (Espenshade), in Paradise, Pennsylvania. He is a member of the Paradise Mennonite Church, Lancaster Conference.

—Dwight Roth

The traditional Mennonite position against the use of law is based upon certain scriptures related to the Mennonite practice of nonresistance (Matthew 5:38-45; Romans 12:17-21; 2 Corinthians 10:4; 2 Corinthians 5:14-18; Hebrews 12:14; and 2 Timothy 2:24). Mennonites have been especially opposed to the use of aggressive law which brings offense

against a party as in a litigation case (e.g., enforcing a financial gain through a lawsuit). The "Statement of Christian Doctrine" (1968:22) of Lancaster Conference suggested: "Suing at law and taking the bankruptcy law for personal advantage or revenge are violations of Scripture and are not permitted."¹ Generally, we have allowed Mennonites to legally defend themselves on the basis that the Apostle Paul used his rights as a citizen to defend himself.

Prior to my becoming a lawyer, Issac Herr had been a Mennonite lawyer in the city of Lancaster. When he applied for membership in the Mennonite Church after becoming a lawyer, the church was squarely faced with the question of whether or not they would accept him for membership. He was allowed to come into the church and practice law with the condition that he did not take cases dealing with litigation, divorce, or anything else that might be offensive to the Mennonite Church. There had been Mennonite young persons who had entered the legal profession prior to Herr but, they always left the church. It was not that they were forced out so much as that they thought they would have more freedom to practice law if they were not Mennonites.

I made the decision that I wanted to be a lawyer when I was in high school. In our vocational guidance class one time, we had to speak on the career we wanted to engage in after we graduated from high school. One boy wanted to be a doctor, another a minister and so on. I didn't have anything in mind so when it was my turn, I said that I wanted to be a lawyer. After high school, I taught for a few years and then entered the Temple University law school in 1934. In 1937, I graduated from Temple and passed the Pennsylvania bar examination in December of that year.

While I was at Temple the ministry from my church didn't say anything to me about my being a law

¹The *Mennonite Historical Bulletin* is published quarterly by the Historical Committee of the Mennonite Church and distributed to the members of the Mennonite Historical Association. Editor: Leonard Gross; Co-Editor: Gerald C. Studer; Office Editors: Elizabeth Bauman, Rachel Shenk; Production and Design: Janet Lind, Julia Lind, Bryan Kehr; Associate Editors: Lorna Bergey, Hubert L. Brown, Ernest R. Clemens, Jan Gleysteen, Amos B. Hoover, John A. Hostetter, James Mininger, John S. Oyer, Winifred Paul, Lorraine Roth, Wilmer Swope, Carolyn C. Wenger, J. C. Wenger, and Samuel S. Wenger. Dues for regular membership (\$5), contributing membership (\$10-25), supporting membership (\$50), sustaining membership (\$100-250), and sponsoring membership (\$500 and above) per year may be sent to the editor. (Library rate: \$5 per year.) Articles and news items should be addressed to the editor, 1700 S. Main Street, Goshen, Indiana 46526 (Tel. 219/533-3161, Ext. 477).

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Samuel Wenger.

student. But, one time Daniel Kauffman, former editor of the *Gospel Herald* and friend of the family, asked my father what I was doing. Father replied that I was in law school, to which Daniel responded, "That's getting pretty close to the border." I suppose that was an expression of the church's position about my being a law student.

Soon after I received my law degree, a local deacon asked me what I was going to do as a lawyer. I told him that I was going to follow the pattern of Issac Herr, and throughout my career I really have not had problems being a Mennonite lawyer. Most of my legal work has included settling of estates, writing of deeds for real estate transfer, and giving gentle advice to certain parties so that they wouldn't have to get into litigation. In addition I have helped in Mennonite Church legal affairs.

During World War II I helped young Mennonite men fill out questionnaires in asserting their stand as conscientious objectors in a manner prescribed by the government. The result was that in Lancaster County we had no cases where there was a miscarriage of propriety, because no one who wanted to be a CO erred in filling out his CO questionnaire. This helped to show that a Mennonite lawyer could serve his church and helped to break down the Mennonite bias against law. Another reason why this bias was lessened was that in the 1940s, a number of Mennonite Church-related institutions were incorporating under various statutes and a lawyer was absolutely necessary in this process.

The Significance of Oral History

Over the past year, the Bulletin has included in its pages a series of interviews, resulting from the work of Dwight Roth. During a recent sabbatical leave from a teaching position at Hesston (Kansas) College, Roth spent much of his time conducting interviews with elderly Mennonites in the hopes of gaining insights into the life of the Church during its last 75 years.

These interviews tap a source that has too often been neglected. Our recent church history seems too close for comfort at times, and rapid change in the last generation has often shadowed the contributions of our parents and grandparents. Our individualistic society pushes us forward, with the tendency to bypass that wisdom found in history needed for continuity of idea and vision.

Dwight Roth, in his work, uncovers some of the struggles and victories of older Mennonite individuals over a period of half-a-century. Their reflections on change in the church and in their lives increase our understanding of present-day life; their combined experience and wisdom provide the backdrop for our ongoing church experience.

In this issue, two men describe their involvement with the church in terms of their professions. Both broke new ground within the Mennonite Church, stepping outside the strong farming tradition of Lancaster County. In both cases, education helped to bring about this kind of change and offered a new perspective on their faith.

Dennis Huffman's project also reflects Mennonite movement from an agrarian to an urban society, from traditional to more innovative ideas. He also conducted oral-history interviews in order to gain knowledge that in the past has often lain unharvested.

Change, as reflected in these projects, can therefore enhance our faith. Glimpses into our past can help to define our changing horizon. Yet, as we were aptly reminded at our conference, "Bethlehem '83," let us be aware that amidst the ongoing creative change in the Mennonite Church, Christ has been and remains our Cornerstone as we enter the future.

—Rachel Shenk

For example, when Mennonite Mutual Aid was developing as a legal organization in the 1940s, we found that in the state of Indiana insurance companies needed to incorporate under specific insurance laws. So MMA incorporated as a mutual beneficial society and this required legal procedures. By then, it was becoming apparent that there were legitimate uses of the law by Mennonites.

The development of arbitration in the field of law also made Mennonites less opposed to the use of the legal profession. Arbitration is a good Mennonite way of doing things. Both sides present their cases and a decision is made.

Now, the Mennonite Church is trying to establish a formal statement regarding what ways are proper for Mennonites in the use of law and what ways are prohibitive. It is very difficult to make an accurate statement because society is complicated and because the situations where laws can be applied are so varied. I've always taken the posi-

tion that where offense is not taken against a party, there is no objection to the use of law.

¹Statement of Christian Doctrine: Rules and Discipline. Lancaster Conference of the Mennonite Church, (1968).

The Mennonite Community: Continuity and Change

In the 1940s and early 1950s, there was a feeling among the leadership of the Mennonite Church that the family farm was the mainstay of the Mennonite community, and that the church should play an active role in helping to preserve that agrarian lifestyle. A magazine, *The Mennonite Community*, was published beginning in 1947, which included articles on farming techniques alongside of more religiously oriented material. But in 1953, *The Mennonite Community* was re-

placed by *Christian Living*. As farms continued to get larger and more specialized, and fewer young people were able to take up farming as their life's work, it became apparent that the Mennonite farming communities were destined to go through many of the same changes which were sweeping across the rest of rural America.

While farming has remained the main occupation for approximately one third of the Mennonites, it can no longer be said that the Mennonites are farmers. Nor can it be said that Mennonites are ethnic Swiss or German. As the Mennonites became less distinct from their neighbors, those people began to feel welcome in the Mennonite Church. The Mennonites are becoming an increasingly diverse people, and although this is basically seen as a positive development, there are some serious questions being raised about the effects of these changes. In many ways, the Mennonites are experiencing a crisis of identity.

It could be said that the older generations of Mennonites resisted change too strongly, keeping themselves too isolated from the rest of the world, and alienating many of their own members. Subsequent generations overreacted to this conservatism, putting aside much of their cultural heritage, and eagerly accepting change. Today, the younger generations risk being caught in the cultural limbo of the American middle class.

Still, there is community. Although in many ways we are not as close to each other as we used to be, and we certainly do not work together like we did in the past, new ways of being together have replaced the old. Through the Mennonite Mutual Aid Association, an insurance company organized by the church, and organizations such as the Mennonite Disaster Service, and the Mennonite Central Committee, needs are being met on a larger, if perhaps less personal, scale. And in some areas, a more radical approach to the issue of community is being taken. Intentional communities, such as Reba Place Fellowship, in Chicago, are exploring new ways of living out the ideal of community.

The root of the word "community" is the word "common"; we have something in common with the other members of our community.

We may live in the same locality, have similar interests, come from the same ethnic background, or share the same religious beliefs. The more we have in common with someone, the stronger our sense of community with that person. In this program, we will be looking at change and continuity in one community: the South Union Mennonite Church community of West Liberty, Ohio.

There was a time when the Mennonites in West Liberty had a great deal in common. Like other rural communities settled during the 19th century, they shared the same ethnic background and spoke the same language, their social activities were primarily centered around the church, and they were virtually all farmers. The technology of transportation and communication focused their attention on the people closest to them, and the methods of farming made it necessary for the people to survive. In addition, the Mennonites were further bonded together by their conservative dress, the fact that they continued to use the German language long after their arrival in America, and their opposition to war, all of which tended to isolate them from their non-Mennonite neighbors.

The Anabaptist movement, which includes the Mennonites, the Amish, and a number of other groups, has always placed a great deal of emphasis on community, but the various groups have taken quite different approaches to realizing this ideal. It is interesting to look at the South Union community in this light, because of the fact that their roots are in the Amish Church. The people at West Liberty split from the Amish in the 1850s, taking on the name of Amish Mennonite. Then, in the 1920s, they joined the Ohio Mennonite Conference.

Although the initial split with the Amish was over the issue of church buildings, (the Amish continued to worship in private homes), the Amish and Mennonites have taken very different views of technology and "progress" in virtually every area of life. The Amish have hung onto the German language and their conservative dress, and they have chosen to limit their use of modern farm machinery, electricity, automobiles, etc., as a way of maintaining their traditional values of working together and focusing their at-

tention on the people closest to them. In contrast, the Mennonites have accepted new ways of doing things, and today they are practically indistinguishable from their non-Mennonite neighbors.

The purpose of this project has been to create a record of the changes which have taken place in one community since the turn of the century, and to serve as a discussion tool for people who are interested in learning more about changing communities. During the fall of 1981, Little Miami Theater Works, of London, Ohio, conducted a survey in the Sunday school classes at South Union, and interviewed approximately twenty people. Some of those interviews have been edited into a recorded program. The project was made possible by a Youth grant from the National Endowment for the Humanities. The views presented are not necessarily those of the Endowment.

—Dennis Huffman,
Project Director

The above text is the Introduction to a cassette-tape program, "The Mennonite Community: Continuity and Change," produced by Dennis Huffman in March, 1982. The final cassette production, 40 minutes in length and in two parts, along with the other 39 taped interviews that make up the total collection of materials gathered to complete the project, have been deposited at the Archives of the Mennonite Church in Goshen, Indiana, and are available for research purposes. Outlines of many of the interviews are also available.

—Leonard Gross

Jacob Hochstetler Arrived in 1738

Ever since the history of the descendants of Jacob Hochstetler was published in 1912, it has been accepted that the immigrant came to America on the Ship Harle September 1, 1736. William F. Hochstetler, who wrote the historical introduction, did extensive research on the background of his ancestor, including the first land warrants issued to him in America. He had, as a source

of information on immigrant ships, Rupp's list of 30,000 names of people who entered the port of Philadelphia in the 18th century. But in 1934 another detailed work by Strassburger and Hincke, *Pennsylvania-German Pioneers*, was published, which included not only the names of passengers on the various ships, but often two or three variant versions, and a volume that included reproductions of the actual signatures.

Rupp's list did not include the names of women and children on the Harle list. William Hochstetler concluded that this was the right Jacob Hochstetler because his name was the only one on Rupp's list that had -ler as an ending among others like Hochstetter, Hoffstetter and Hostetter. But in two other versions of the Harle lists the name was spelled Hofstedler and Hoffstadler. In one list the names Ma Eva Hochstetlerin, age 28 and Mar Catharina Hochstetlerin were named. Since Jacob in the same list was aged 32, we assumed that Eva was his wife, and Catharina a probable relative.

For the first time I began to doubt the validity of Jacob's coming on the Harle. Amish-Mennonite immigrants rarely had double first names, as I had noted on lists of families both in Europe and the early years in America. A seeming confirmation that our ancestor was the Harle Jacob was that he and a fellow passenger named Valentin Neu, took out a land warrant in Bern Township, Berks County, together. The location of the land, and coming on the same ship made it almost certain that this was the right immigrant.

Paul Hostetler of Mt. Carmel, Connecticut, grandson of William F. Hochstetler, was born in Holmes County, Ohio, near Trail, where his grandfather had lived and worked. He became interested in his ancestry and especially in his grandfather's research. He looked up the various homesteads of Jacob Hochstetler in Bern Township, Berks County. The one on the Northkill Creek, in what is now Upper Bern Township, was Jacob's home at the time of its attack by Indians during the French and Indian War. This farm is well-known to Hochstetler descendants. He also looked up Jacob's later farm in Heidelberg Township, where Jacob lived near his son Joseph after returning from Indian captivity.

Finally Paul became interested in what his grandfather described as Jacob's first farm, in Brecknock Township, Lancaster County. This was the earliest Hochstetler warrant, dated June 15, 1738. Then he began to probe into local records of the Muddy Creek Reformed Church, which was in the vicinity. There he found a record of a baptism for Anna Barbara Hochstetler, daughter of Jacob and Eva Hochstetler, August 12, 1744. The baptism was in infancy by Jacob Lischy of the Moravian Church. Further inquiry was made at the Moravian Archives in Bethlehem, Pennsylvania. Finally a record was found of the Muddy Creek congregation, which during Lischy's time was affiliated with the Moravians. There Anna Barbara again appeared as the daughter of Jacob Hoffstadler, born in Unter-auebach near Zweibrücken in Germany, and his wife Maria Eva, nee Trautmannin. But there were also nine other brothers and sisters born between about 1730 and 1746.

What can we conclude from this? Apparently Jacob and his wife remained in the Muddy Creek community, at least until 1746, and Jacob Hochstetler had a warrant in Berks County in 1739. So it appears that there were two Jacob Hochstetlers. Fortunately there is another candidate close at hand. On the ship Charming Nancy, which came November 9, 1738, was a passenger, age 26 on List A of Strassburger-Hincke, written Jacob (X) Hochstedler; on list B it is written Jacob (X) Howstetter, and as Jacob (X) Hochstadler on List C. The names were probably written by another person, since (X) means he did not write his own name. Two fellow passengers on this ship, just next to him, were Abraham Kuntzi and Christian Miller, familiar names among the Amish-Mennonites of European communities at that time. This would make Jacob born in 1712 rather than 1704 as on the Harle. There is no clue as to his wife's name. One bit of confirmation that this may be the right person is that on this same ship, the Charming Nancy, the first large group of Amish-Mennonites arrived in Philadelphia October 8, 1737, one year earlier. Further evidence could be the item found by Paul Hostetler in the Land Record Office in Harrisburg. In 1742 John Zug asked for a

land warrant in Bern Township near Christian Miller and Jacob Hochstetler. We know that John Zug came to America in 1742 and this indicates that the other two preceded him. It may mean that the fellow passengers held adjacent land warrants.

This still does not solve the question of the joint warrants between Jacob Hochstetler and Valentin Neu in Bern Township. It is possible that Jacob of the Harle helped Neu to finance his land, or vice-versa. It is not impossible that the two Jacob Hochstetlers were relatives, or at least knew each other. But the fact that the Amish-Mennonite Jacob remained staunch in his faith even through Indian captivity, and produced numerous progeny in the Amish and Mennonite churches, indicates that he was a strong adherent to that church. Any future Hochstetler histories ought to note the fact that previous histories relying on information then known failed to distinguish between the two families who came in 1736 and 1738.

The descendants as given by the Hochstetler genealogy are the same. It is thanks to the research of William Hochstetler's grandson that we now have this additional information. I myself published a history of the descendants of my great-grandfather Noah H. Hochstetler of Holmes County, Ohio, in 1972. The historical introduction was published in the *Mennonite Historical Bulletin* in 1977, before this new information was confirmed. So the immigration date must now be altered from 1736 to 1738.

—J. Virgil Miller
University of Petroleum & Minerals
Dhahran, Saudi Arabia

Bethlehem '83: Celebration of History and Unity

From August 1 to 7, 1983, the Mennonite Church and General Conference Mennonite Church met together for the first time ever at Bethlehem, Pennsylvania. Bethlehem '83 was as rich time of celebration where we reflected on our three hundred years of North American Mennonite history, and

looked to closer future cooperation among our Mennonite denominations.

The entire week was filled with this expectancy of unity; we felt "history" working among us. Within a historical framework that emphasized our common goals rather than our past differences, the Statement on Inter-Mennonite Cooperation gave renewed hope and vision as we are entering a new phase of unity and cooperation among the Mennonite peoples.

Formal historical celebration was also an important and exciting aspect of the week. The vast majority of participants seemed to enjoy the planned historical program. Many persons expressed appreciation for the historical tours that let them experience some of their Mennonite history. The seminars under the Heritage and History section were heavily attended. All in all, the historical facets of the conference greatly contributed to the feeling of celebration.

The Thursday evening session focused on our three hundred years of history. A musical drama "The Plow and the Sword," written by J. Harold Moyer, professor of music at Bethel College (North Newton, Kansas), was presented, followed by singing, scripture reading and a readers' theater piece created by the Historical Committee of the Mennonite Church and the Heritage Committee of the General Conference Mennonite Church. The congregation responded with a litany that tied together the faith and history aspects of our Mennonite pilgrimage, and affirmed the continuing commitment we have to Christ and His ways.

The historical activities encouraged many people to contribute out of their own history. One such example is the following transcribed interview with ninety-year old John E. Kauffman, who volunteered a story from his past. He lives in Atglen, Pennsylvania and attends the Sandy Hill Congregation near Coatesville, Pennsylvania:

"My father used to tell me a story about my great-great-great grandfather. His name was Jacob Kauffman. They lived in the area between Frazer and Valley Forge. There were a lot of farms there where people lived, and George Washington himself went from

farm to farm, and he went to the farm of my great-great-great grandfather, Jacob Kauffman, and he told him, 'Our army is over here and the British army is over at Valley Forge and we expect a war to be fought here in the morning. We expect a battle and whatever you do in the morning, if anything happens like that, go to the basement of your house so that you won't be in danger.' The people must have prayed or something, I don't know—a number of them from different families. And, sure enough, the next morning a great thunderstorm came up and the battle was never fought. Now that's a wonderful story that is truly realistic that you heard today."

This story, dating back to 1777, is just one nugget of history. There is much more to be tapped and Bethlehem '83 was an appropriate time to do this. We hope others will find interest in their Mennonite heritage through such gatherings and so continue to strengthen the ties among us.

—R.A.S.

Maintaining the Historical Network

About thirty persons gathered on Wednesday evening for a supper-hour meeting at Bethlehem '83. A varied and interested group of historians had been called together by Winifred Erb Paul who organized the session with natural efficiency. After a time of getting acquainted, Mary Harshbarger, Conference Historian for the Ohio Con-

Historical Committee Elections

Elections held at Bethlehem '83, the Mennonite Church General Assembly, resulted in a change of Historical Committee membership. Three positions were to be filled. Two new members, I. Merle Good and Daniel Perez, were elected to the Committee and Lorraine Roth, as incumbent, was elected for another term. We are looking forward to the contributions of these persons in the next years. We are also glad for the work of the exiting members. We hope to keep in touch with Hubert Brown as he works with Black Mennonite history projects and also keep up our contacts with John Oyer as he continues to serve as director of the Mennonite Historical Library, and editor of the Mennonite Quarterly Review.

ference, spoke about her active involvement with and promoting of congregational historians. The meeting concluded with a time of dialogue and sharing. Out of this discussion came a call for a newsletter that would keep individuals and organizations up to date on the work of other archives, conference historians and historical libraries. A major concern is to eliminate unnecessary overlap among these various groups.

We are hoping that this newsletter will become reality, as one more link in helping to strengthen our ties and unify our work as historians in the church.

News and Notes

Have you heard of Maria Santos Pop Ca'al, a Mennonite deaconess in Guatemala? Or Kitty Funk Rice, who pioneered in Illinois at age 40 and died at 103? The *Mennonite Women's Calendar* grows out of a dream some of us had, to make stories like these about Mennonite women more accessible to the public.

Over fifty persons combined their efforts to produce this calendar which has several unusual features. It contains information on over 400 women from the sixteenth century to the present, and from every continent in the world. These women have contributed to the Mennonite experience in many areas. An entry for each woman appears on the appropriate date, which describes the event for which she is known or gives a summary of her life. Complete

documentation is available separately, to verify this information and to make further research possible.

The calendar can be used for the years 1984 through 1986. The information is arranged in columns, while the appropriate monthly grid for the three years appears at the right of each page. The calendar is attractively set up with a photograph on each page, accompanied by a quote from a Mennonite woman.

The calendar should appeal to a wide audience because of its versatility. Women from Mennonite Brethren, General Conference, and Mennonite Church backgrounds are included. The names and stories of the women are available at a glance. Since the calendar is good for three years, people will be able to save money as well as enjoy the stories more than once.

The calendar can be purchased for \$4.00 (plus postage, if ordered by mail) from Mennonite bookstores.

—Priscilla Stuckey-Kauffman

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This issue of the Bulletin again features a number of Dwight Roth's interviews. Roth has conducted over eighty such interviews in Pennsylvania, Indiana and Kansas. These are now housed at the Archives of the Mennonite Church and are available to researchers and scholars as "The Reuben Roth Memorial Tape Collection" (Reuben Roth was Dwight Roth's father.)

We are grateful for further historical interpretation. We hope to publish from time to time other such valuable vignettes of past Mennonites who have contributed to the Mennonite experience.

Recent Publications

Burkholder, Anna (Mrs. Benjamin), Compiler. *Daniel S. Burkholder Family History*. Gordonville, Pennsylvania: Amos B. Hoover, 1981. Pp. 455. Order from publisher, R. 3, Denver, PA 17517.

Byler, Fannie J. *The Draft of Immigrant Jacob Beiler 1737, son Christopher Beiler: his three sons are Descendants . . .*. New Wilmington, Pennsylvania, 1982.

\$5.00. Order from Mrs. Eli Y. Byler, R. 1, Box 280, New Wilmington, PA 16142.

Denlinger, Carolyn Teach. *Every Name Index for History of the Church of the Brethren of the Southern District of Ohio*. Dayton, Ohio: Southern Ohio District Church of the Brethren Historical Committee, 1982. \$4.00. Order from Mrs. Mildred Peters, 18 Gloria Ave., New Lebanon, OH 45345.

Dyck, J.P., Compiler. *Klaas Dück and Descendants (1743-1981)*. Springstein, Manitoba, 1981. Pp. 122. \$12.00.

Hochstetler, Irene Steiner. *Peter and Anna (Beer) Moser Family Record 1809-1981*. Published by author. Pp. 272.

Index to the 1870 Census, Berks County, Pennsylvania. Reading, Pennsylvania: Berks County Genealogical Society, 1982. Pp. 187. \$14.00. Order from publisher, P.O. Box 777, Reading, PA 19602.

Irish, Donna R., Compiler. *Pennsylvania German Marriages: marriages and marriage evidence in Pennsylvania German Churches*. Baltimore, Maryland: Genealogical Co., 1982. Pp. 817. \$29.12.

Kauffman, David. *Memoirs Life and Times of David Kauffman: and Relative Events*. Richfield, Pennsylvania, 1982. Pp. 24. \$4.50. Order from author, R. 1, Richfield, PA 17086.

Kriebel, Warren R., Compiler. *The Ruth Families*. Freeport, Pennsylvania: Fountain Press, 1981. Pp. 615. \$38.00. Order from compiler, R. 1 Wambold Rd., Souderton, PA 18964.

Lehman, James O., Compiler. *The Willis and Sarean (Amstutz) Lehman Family Calendar*. Harrisonburg, Virginia, 1981. \$8.00. Order from compiler, 1380 Mt. Clinton Pike, Harrisonburg, VA 22801.

Metzger, Mrs. Cloice E., Compiler. *The Metzger Family History 1653-1981*. Warsaw, Indiana, 1981. Pp. 672. \$22.00. Order from compiler, R. 2 Box 97, Warsaw, IN 46580.

Meyer, Mary Keysor. *Meyer's Directory of Genealogical Societies in the U.S.A. and Canada*. Pasadena, Maryland, 1982. Pp. 92. \$15.00. Order from author, 297 Cove Road, Pasadena, MD 22112.

Moore, Marceil Straman, Compiler. *The Shenk Family*. Berrien Springs, Michigan, 1982. Pp. 187.

\$4.00. Order from compiler, 11 Maple St., Berrien Springs, MI 49103.

Newhard, Malinda E.E. *A Guide to Genealogical Records in Indiana: revised second edition*. Harlan, Indiana, 1981. Pp. 140. \$12.00. Order from author, P.O. Box 86, Harlan, IN 46743.

Oyer, Darrell J., Compiler. *Descendants of Christian Oyer and Katherine Zehr*. Alexandria, Virginia, 1982. Pp. 63. \$4.00. Order from compiler, 4319 Old Mill Road, Alexandria, VA 22309.

Rubincam, Milton. *Genealogies of Pennsylvania Families: from the Pennsylvania Magazine of History (Introduction)*. Baltimore, Maryland: Genealogical Publishing Co., 1981. Pp. 949. \$35.00. Order from Heritage Books, Inc., 3602 Maureen Lane, Bowie, MD 20715.

Sanders, Patricia. *Searching in California: A Reference Guide to Public and Private Records*. Costa Mesa, California: ISC Publications, 1982. Pp. 175. \$11.95. Order from Independent Search Consultants, P.O. Box 10192, Costa Mesa, CA 92627.

Shetler, Margaret Anne, Compiler. *Zion Mennonite Cemetery Records*. Beaverton, Oregon: West Family Publishers, 1982. Pp. 152. \$23.00. Order from publisher, P.O. Box 1912, Beaverton, OR 97075.

Shilt, Rose and Gilbert, Audrey, Compilers. *1900 Darke County, Ohio, Census*. West Alexandria, Ohio, 1982. \$28.95. Order from Audrey Gilbert, 604 Rt. 503 S., West Alexandria, OH 45381.

Smith, M.A. *A Landis Lineage: Elkhart County, Indiana and St. Joseph County, Michigan*. Sturgis, Michigan, 1982. Pp. 39. Order from Marilee Smith, 26841 Mintdale Rd., Sturgis, MI 49091.

Stutesman, John Hale Jr. *Jacob Stutzman (?-1775): His Children and Grandchildren With Some Related Families*. Baltimore, Maryland: Gateway Press, 1982. Pp. 308. \$15.00. Order from author, 305 Spruce St., San Francisco, CA 94118.

Tepper, Michael H., Editor. *Passenger Arrivals at the Port of Baltimore, 1820-1834: From Customs Passengers Lists*. Baltimore, Maryland: Genealogical Pub. Co., 1982. Pp. 768. \$38.50.

Ulrich, Lloyd. *The Descendants of Jacob and Susan Ulrich*

1817-1981. Birdsboro, Pennsylvania, 1981. Pp. 130. \$2.50. Order from author, 119 Proudfoot Dr. Rt. 3, Birdsboro, PA 19508.

Yoder, Merle. *Davidsville 150th Anniversary: 1831-1981*. Davidsville, Pennsylvania: Historical Committee, 1981. \$3.00. Order from author, Hollsopple, PA 15935.

Book Reviews

Mennonite Women: A Story of God's Faithfulness, 1683-1983. By Elaine Sommers Rich. Scottsdale, Pennsylvania and Kitchener, Ontario: Herald Press, 1983. Pp. 260. \$9.95 paper.

This volume came into being through the cooperative efforts of the Women's Missionary and Service Commission and Elaine Sommers Rich. The interpretive results grant new insights into the lives of a multitude of North American (Old) Mennonite women, and provide a fine tribute to them in the church's tricentennial year. As a familiar writer to Mennonites since 1945, Rich contributes a captivating and substantive work for those interested in their "foremothers and sisters," as well as for the historically minded.

Chapters One and Two briefly examine sixteenth-century Anabaptist women, as well as seventeenth and eighteenth-century North American Colonial Mennonite women. Rich then recounts a myriad of women's stories primarily from the late nineteenth to the mid-twentieth century by categorizing them according to their contributions. The final three chapters include the story of the origin and development of WMSC, women since World War II, and a critique of North American women since their Mennonite beginnings in Germantown in 1683.

In twelve exhibits, the author lists additional women too numerous to mention in the chapter narratives. She notes the extensive archival sources and includes footnotes, bibliography and index—all invaluable to future inquiry. The many photographs also add to the attractiveness of the book.

The content of the stories covers women of service, excellence, simplicity and devotion to their families

and church within their varied roles. Reading these descriptive accounts of their lives, one is struck with the courage, faith and perseverance evident among them. Many stories represent unique women who were probably misunderstood by their church contemporaries. Certainly Elizabeth Horsch Bender's story, categorized as an exemplary wife, was extraneous to the experiences of most Mennonite wives. The inclusion of C. Henry Smith's account of his mother from *Mennonite Country Boy* adds a note of nineteenth-century realism and poignancy.

In the conclusion, the author rightfully observes the influence of the late nineteenth-century Mennonite "quickenings," in the many stories which reflect women rising above traditional social expectations and a separatist ideology to respond to God's call and the needs of those around them. Mennonite educational institutions have opened important avenues for increasing women's spheres of activity. The author also notes the role of the *Herold der Wahrheit*, the *Gospel Herald*, and other Mennonite publications as forums for women's expression.

As she recounts the WMSC story, Rich relies appropriately on two *Mennonite Quarterly Review* articles, the best sources to date: Melvin Gingerich's "The Mennonite Women's Missionary Society," and Sharon K. Klingelsmith's "Women in the Mennonite Church, 1900-1930."

The compilation process used has its problems, but also several advantages which may be noted. The scope and number of stories acquisition is significant; otherwise to be found only in family collections, they are now a part of the WMSC collection. Secondly, the readership and interest is enhanced as many persons have participated in the collection process. Unfortunately, some stories have been excluded. Of particular disappointment was the lack of black, hispanic and native American women's stories. A complete story, rather than a short reference to Rowena Lark, would have been appreciated. Another tendency may be to draw quick conclusions regarding Mennonite women. The author states, on the basis of the stories included, that the Church has primarily been an "arena of freedom for Mennonite

women." It may be premature to draw any such conclusions until further historical research is done, including a comparative study of North American Protestant women.

The work, however, demonstrates a notable achievement in the "search for Mennonite women," a point of departure for continuing historical inquiry and interpretation.

—Pat Swartzendruber,
Elkhart, Indiana.

In a Whale's Belly. By James W. Lowry. Christian Light Publications, 1981. Pp. 130. \$2.95 paperback.

This book is a collection of stories about Christian martyrs whose faith was stronger than death. The stories are a retelling, with a minimum of imaginary reconstruction, of a selection of accounts found in the *Martyrs Mirror*, a classic martyrbook kept in print and offered for sale by the Mennonite Publishing House. This book's title is taken from the description by a 16th century martyr in which he alludes to the deep dungeon of a castle where he was imprisoned as similar to Jonah's imprisonment in a whale's belly. The page references of the source materials in the *Martyrs Mirror* are given following each story, and in addition, Jan Luyken prints or other illustrations are reproduced as they are appropriate to the stories.

I found the author-compiler of these stories departing from the historic facts only once (apart from the imaginary reconstruction): namely, in interpreting the caps worn by two martyred women as "modest prayer coverings." These caps are taken by some conservative interpreters as precursors to the prayer coverings of a later time though they did not have this theological meaning at the time of the event illustrated.

This book should prove useful in passing this part of the Anabaptist heritage on to a younger generation. Surely the horrors of the tortures either described or illustrated here are far more legitimately propagated than is most of the violence shown on TV. We commend the Christian Light press for this effort in making these stories readily available to the youth of this generation and of those to come.

—Gerald C. Studer